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INSTITUTES AND INSTITUTIONS

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Institutional Religion and the shortage of ordinands

ERIC JAMES

What does the modern schoolboy think of the ordained ministry?

In the index of Richard Hoggart's *The Uses of Literacy*, which has the important sub-title: "Aspects of working-class life, with special reference to publications and entertainments", there is a section: "Clergymen, attitude to"; there are four references, one of seven pages. They give an uncannily accurate picture of how eighty per cent of the country, which does not pass its eleven-plus, thinks of the ordained ministry. No one can challenge that picture. And it serves as a not too inaccurate picture of the secondary modern schoolboy's attitude to clergymen.

And how would Richard Hoggart differentiate between the typical secondary modern and the typical grammar schoolboy's attitude to clergymen? That would be interesting to hear. My guess is that he would suggest that the attitude is very largely the same, except that the increased confidence that results from increased intellect, and sometimes social poise as well, means that the parson is not so much one of "Them" as he is to the secondary modern boy. This particular gap has somewhat closed, but only for another to open; for in a scientific age the intellect of the grammar schoolboy provides him with a kind of additional scorn for clergymen. Add to this that in all schools at the moment, and universities, there is this "cult of the uncommitted". And parsons are committed men.

There is also scorn sometimes in the public schoolboy's attitude to clergymen. But it is not so much the clergyman that is the object of scorn as the Church and religion in general. And perhaps scorn is too strong a word here. The smoothness of the public schoolboy often results in something less obvious than scorn but equally destructive.

I am reminded of a passage in Geoffrey Faber's life of "Jowett". "Jowett" says Faber, had what had been called "the inestimable advantage of decidedly evangelical teaching and influence . . . But", he continues, "though the inestimable advantage had formed his

moral character and had given a deeply religious cast to his temper, it had violated his intellectual innocence. He paid honour to the spiritual force which generated the evangelical movement a century before his own time, but he could never forgive its betrayal of reason."

If my experience of public schoolboys is any guide, I would say that there are very many boys in our public schools, and often the more intelligent, who although valuing in some degree the part the chapel and religion perforce plays in the life of the school, regard it also in some way as a betrayal of their intellect and their reason, especially where Confirmation is concerned. And somehow parsons are regarded as accomplices in this betrayal. Other boys do not hold this opinion, but most of them will have had such an injection of religion, of a kind which is fairly remote from the world outside, as to prevent many of them from ever catching the illness very seriously. Certainly they would never go to the excess of becoming a parson.

The worship of only a very few public schools has any real relation to the trends of worship in the parishes. The Parish Communion movement (and Stewardship Campaigns) has, for instance, left virtually untouched the worship of the public schools. There are, I know, immense practical difficulties; but it is not so much that experiments have been tried and found wanting, as never tried. This means that if public schoolboys have any connection with their home parishes—which is not all that frequent—it is mostly a connection with the more conservative element where *religion* is concerned. The rebels are usually amongst those with no connection.

Most public schoolboys, in spite of the unique opportunities of contact between priest and boy, leave school with no real vision of the Church's role in the world today.

It is extremely difficult to speak of a secondary modern attitude to clergymen—there is so much difference between town and country, north and south in working class attitudes. It is at least as difficult to speak of a grammar school attitude; rather more difficult to speak of a public school attitude and almost impossible to group all the universities together. But in fact I wonder whether there is anything particularly different in the undergraduate attitude to clergymen from the attitude of the Sixth Form grammar schoolboy or public schoolboy? There may be a new and increasing and

deeper willingness to discuss in private with a parson personal and intellectual difficulties, if a parson is available. And if there has been something like national service between school and university some of the naive rejections of the Church may have been removed.

It is at all events against this rough yet I believe not too inaccurate background of the attitude of schoolboy and undergraduate to his parson that I think we must now consider the more important part of our subject: the way the Church must present itself and the claims of the ordained ministry to the schoolboy and the undergraduate.

Presenting ordination to secondary moderns

Will ordinands ever come in strength from the largest section of the community unless the secondary modern schoolboy is given a new vision of what *is* the clergyman's task?*—a new image, an image which is not an advertiser's shadow image, but something which when examined has substance.

If the clergyman is one of "Them"—and most clergymen are, then no amount of publicity will change this impression.

In other words we cannot separate this question of looking for ordinands from the whole subject of the reformation of the Church. Most clergymen for various reasons, belong to "Them", and consequently the man-in-the-street is amazed when he meets an approachable priest. "D'you know" he will say, to use one of Hoggart's phrases: "I can talk to him just like I'm talking to you now." The observation is made with wonder in the voice. Someone stand-offish has been expected, someone head-in-the-clouds, concerned with things ecclesiastical, someone whose funny dress—"funny-peculiar" —encloses a funny person. When on rare occasions the speaker goes to Church, to, say, a baptism, the service is embarrassing and all but unintelligible; and intuitively he knows this isn't merely his lack of instruction. People who go to church do the strangest things. The secondary modern schoolboy catches this attitude, but there are odd things which add to his picture. In this matter of the Church and the teenager no one could claim that the Church has succeeded in getting alongside them. The Church usually has the better boys

[*The two colleges which are particularly designed to help young men from mainly secondary modern school backgrounds are at Brasted, and the Bernard Gilpin Society at Durham. Brasted finds about 15 suitable candidates a year, and the Bernard Gilpin Society about 25.—Editor's footnote.]

and girls in its clubs and organisations, and often you can only join them if you pay the blackmail of attendance at some service or other. The Church does not get alongside the ordinary run of teenager, so it is to them a kind of Mrs. Grundy: something which combines with other authorities, those who made up "Them" to say "Thou shalt not!" This is to some extent a problem of authority. Most parsons expect to get some respect for their status. "But I'm a priest" they say to themselves. They cannot unbend. They cannot be as ruthlessly honest as they must be if they are not to seem stuffy and "square" to the teenager.

But there is my first conclusion: There is no short cut to raising the number of ordinands from secondary modern schools. No way that cuts out the transformation of the local church. Only a more deeply human, more vital, more realistic, more imaginative, more honest, more compassionate, less clerical, less ecclesiasticised church will attract ordinands. *A church gets the ordinands it deserves, both in numbers and type.*

That is fortunately not the whole truth, for it is not merely the Church as it is that has to be set before people, but Christ as he is, Christ who is continually cleansing the Church, and who calls people into the Church in spite of the Church. And God uses youthful idealism with all its naïvety. And so it is right that we should draw people into the Church to reform it, and, without patronage, we must harness their enthusiasm wherever we can. But how?

I do not underestimate the part of the parish priest where the secondary modern schoolboy is concerned. I would not be a parish priest myself if I did that. Therefore I am sure we need to look closely at the whole question of the relation of the parish clergy to local schools—not only to church schools. We cannot escape such down to earth questions as, for instance, whether Confirmation should take place in the last year of a church primary school in secondary modern areas. The whole of the school-church relationship is a part of our subject inescapably. Clergy need guidance on this.

And ecumenical questions are begged, because with ecumenical co-operation it would not be difficult for the Church to regain entrance into most of the State schools. And then, though it would not be possible simply to try and sell the Anglican ordained ministry, it would be possible to get across the idea of vocation. And this is

even more important to do than to sell any particular ordained ministry. Our task is to teach vocation wherever it leads.

S.C.M. and the Grammar Schools

In this matter of ecumenical co-operation and education the S.C.M. In Schools is doing quite magnificently. It was only in 1943 that it started, but already 1,300 schools are associated with the movement. To the Church's shame financially the movement is in a bad way. Equally to its shame I find that parish priests are amazingly ignorant of its existence and of its work. But it seems to me that its recent expansion into secondary modern schools has tremendous promise. In the last year over two hundred conferences for schools were held and I know well the value of these.

Of course the work that this movement is doing is several stages removed from actually finding ordinands, but, in any case, most of the work of the Church in schools at the moment must be several stages removed from this. That in no way decreases its importance to our subject.

Other aspects of the work of S.C.M. In Schools which are related to our subject are that it provides (i) a fellowship for Christian teachers, (ii) help in religious instruction and (iii) encouragement to them to regard their work as pastoral. I believe it is very near to the heart of our subject to ask what lead the Church of England is giving to its teachers in schools. But whatever the answer to that question, I am certain that massive encouragement and support, financial and otherwise, must be given to the S.C.M. In Schools movement. Its work, I think, should be backed up by every diocesan board of education.

In talking of the S.C.M. In Schools I have really invaded our next field of interest—the grammar school. Most of what I have said about secondary modern schools applies to grammar schools; and I only want to add three brief statements to what I have said.

(i) If ever it was possible to teach religion without fear of and without encouraging contradiction, it is not possible now—now that boys and girls no longer leave school before they are old enough to argue. And we have to think of ways and means of getting alongside them in their questioning, stimulating their questioning. When on a C.A.C.T.M. Board some weeks ago I asked one man what he thought a priest was he replied "The highest form of humanity". It seemed to me that man had been brainwashed. What we get

across nowadays we shall mainly have to get across in the integrity of the open forum. I think this has a great deal to say about youth clubs as well as schools and conferences. We can't have too many Sixth Form conferences, but each diocese, each deanery, each parish must be clear who is running them. At the moment there is S.C.M. In Schools; and the rest, as far as conferences are concerned, is entirely haphazard.

(ii) However much dialogue about the Church is encouraged, in the end it will not be talk that will impress. Hence the importance of holiday schemes, international work parties which until recently have been the preserve of the evangelical wing of the Church. Again S.C.M. In Schools now has its holiday council and is achieving a good deal through this. But again, what does the Church of England do to show schoolchildren the Church outside the parish?

(iii) *Propaganda.* C.A.C.T.M., I gather, is planning to do things about this. I will only say this: running a church book stall in a predominantly secondary modern area (and nearly all areas are predominantly secondary modern) is an almost impossible task. Almost all our literature at the moment is for the fairly intelligent adult. Christian literature for the secondary modern child is virtually non-existent. Even the things with lots of photographs which look promising turn out to be hopeless when you read the text.

. . . and the public schools

In 1948 a report was issued called "Religion in the Public Schools". It had some extremely good men on its committee, like Owen Chadwick, then at Wellington, and John Miller, then at Marlborough. I read the report again last week, hoping to find things in it which would help here. I can only say that I find it a bitterly disappointing document. If what I said earlier is true—that in spite of the unique opportunities of contact between priest and boy, most boys leave their public school with no real vision of the Church's role in the world today—the public schools stand under a judgment which that report never begins to make. Indeed I believe that after only thirteen years the time has come for another report on religion in the public schools. If the chapel is the centre of the life of the public school—a statement which is frequently made, and which has little truth in it in most cases—even if it were desirable that it should be true—but if it is, then surely the schools authorities ought to be willing to allow the Church to have a far greater say in how things

are conducted. So often in the public schools (as in the older universities) there is an independence of the Church which is to say the least of it, un-Biblical and untheological. I believe it also impedes the progress of the Church. In these days when we are examining patronage and Church appointments, at the same time the Church's responsibility for itself—this field must be examined. I realise very well from my own experience in a place like Cambridge that pastoral advances in this kind of Establishment cannot merely be made by legislation. A good and patient chaplain whose work is recognised will do more than all the paper reforms. Yet I think there is an urgency about the present situation which may well mean that we must act in a manner which will to some seem impatient.

Can we expect ordinands these days from the public schools (i) if in many cases confirmation instruction is in the hands of a housemaster who has given the same course for many years; (ii) if the chapel worship is out of line with what goes on in the parishes; (iii) if the preaching is so often the haphazard succession of visiting preachers; (iv) if there is little knowledge and experience of the Church at battle with the real world; (v) if the confirmation rat-race still survives in so many schools? Public schoolboys are often told on Founders' Days and the like that they are the leaders of the nation's tomorrow. Those of us who have received numbers of public schoolboys at the universities know that as far as the Church is concerned, most of the boys have only been prepared to lead the Church of the past. This to me is a tragic situation which ought to be brought both before the Headmasters' Conference and before the Church: but I am afraid there are many vested interests—not least within the Church, for there is a kind of snobbish tolerance for the public schools which will not attack them. The public school is a kind of bishops' sacred cow. What can C.A.C.T.M. do for the public schoolboy more than it has done? Very little, apart from the things we have already suggested for secondary modern and grammar schools. It is the schools themselves on whom now heavy responsibility lies. And personally I feel it is now high time for that responsibility to be brought home. I have myself too great an admiration for the public schools and have received too much kindness from headmasters and housemasters and chaplains when I have preached at them to criticise without great reluctance. But I think the present figures concerning ordinands from the public schools may well be directly related to the decadence of religion in many of them.

A friend of mine, a public school chaplain for many years, wrote to me recently: "No one, except those of us who mix in with the schools, can understand the massive, pre-occupied self-assurance of the public school established order. 'Chapel' is judged by the immediate stimulus of the visiting preacher and the heartiness of the singing. The extent to which the religion of Christ is regarded as a moral code (accepted in principle) plus (or minus) a minimum of public routine worship, would horrify the average parish priest."

One of the remarks of the 1948 report was that it was not an attempt to teach anyone his business, nor to thrust the ideas of one school or chaplain upon another. These are smooth words. But there are a number of public schools where the religious situation is shameful. And what goes on does not simply go on in the name of the school. It goes on in the name of the Church. When a boy leaves the school he will feel it is the Church which he has been in touch with in his school. It is surely for the Church to make at the least the very strongest recommendations and representations on religion in the public schools. A new report might do something.

. . . and the universities

I am a London University man and I have done a job at Cambridge, so I am conscious, only too clearly, of the tremendous difference between universities ancient and modern. The independence of the Church in the ancient universities has something about it of the independence of the public schools. I know very well how reverently this independence has to be treated if, for instance, there is to be a chaplain appointed to a college that has a rather agnostic tradition. I know very well how accidentally the evolution has led to an entirely different system at Oxford. Perhaps it is because now I am away from the university that I question whether the Church ought to be quite so content to allow this degree of independence. Who in the Church is concerned with the strategy of the Church in the ancient universities? When by some anomaly or other there is no chaplaincy at a college—e.g. a women's college—who takes responsibility? There is such a strategy in the modern universities through the annual chaplain's meeting. Who in the Church—not the university—takes an overall strategical interest and responsibility for, say, the pastoral situation in the University of Oxford? The independence of the religious authorities in the ancient universities is due not least to the fact that the universities provide the money

for chaplaincies, not the Church, yet again I believe much might be achieved if the Church in the university had a more defined plan and strategy. Am I wanting the benefits of establishment without its curses? Maybe. But we should at least question.

I do not wish to say anything by way of criticism of what goes on through the Church in modern universities. What amazes me is how much the modern university chaplains achieve with only a fraction of the possibility of contact with undergraduates that was made available to me for instance at Cambridge. But I think we need a report not only on religion in the public schools but on religion in the universities.

Spoilt priests

In conclusion I want to return again to the question of how the Church gets the ordained ministry across. In the university the undergraduate is bound to be critical. If he were not he would not be an undergraduate. He needs literature, and so on, about ordination. But above all he needs to see the Church in action. *Anglican Essays in Self-Criticism* was very much the kind of title which would appeal to the undergraduate of a certain type these days. But perhaps it is true that although self-criticism in a university world has a strange attraction, yet that self-criticism has to be equalled by something more positive or it will seem that there is almost a failure of nerve in the Church. When I finished at Cambridge and went to my present parish it was with small hope that the parochial system would be very effective in my type of area. My hopes have not been raised; indeed, I am even more aware how hopeless our present parochial system is to cope with the needs of an urban industrial area. Yet at the same time—whether or not the parochial system is effective—I have become a tremendous believer in the parish priesthood, and I believe it needs to be put across positively, unashamedly to the schoolboy and the undergraduate, by literature, by parish visits, every way at our command. He must not only see self-questioning but confidence.

What job offers such a deeply fulfilling life as that of a parish priest? A priest truly involved in humanity will have near to his heart all the human concerns of his neighbourhood. He is bound to be concerned with those who are marrying and those whose marriage is breaking down; with the young in their schools and in their leisure, in their clubs and out of them; with the bereaved; with the

delinquents, old and young. He will be concerned that his people should be happy, that they should have a purpose and meaning in life; that they should be valued. He will be sympathetic with their doubts and temptations. He will be a citizen's advice bureau to them. The primary needs of the local community and the larger than local community will be his concern. Through him it must be proclaimed that the Church is a compassionate community; that it is prepared to carry other men's burdens. In the kind of leaderless aggregation which most urban parishes form, the priest must be prepared to provide some of the sorely needed leadership. Whatever is wrong with the Church this job waits to be done, and no reform has to take place before a man can get on with it—and get on with it for twelve hours a day. Surely I have not inflated the image in describing it like that? And surely there are ways and means of getting this job across to people whom God has made for the job. And if this is true of the parish priesthood—if there is something there which we can unashamedly commend—in a generation when new varieties of ministry are emerging, surely we have something very positive to put before men. And the new variety of ministry is itself something we must proclaim. In Graham Greene's last novel the chief character Querry remarks "Behind all of us in various ways lies a spoilt priest". Perhaps this article is really about spoilt priests—spoilt through the failing of the Church in parish, school and university but spoilt too by its failure really to proclaim with confidence that priesthood it already experiences. But may I add that Querry was an architect—a layman, a Roman Catholic layman who was fulfilling his priesthood as an architect. And until we proclaim a true general priesthood will we get a particular priesthood that is not spoilt by clericalism?

Timothy Beaumont is at New Delhi. During his travels the January and February issues of PRISM *are being edited by Christopher Martin.*

Religion in a public school

ANNA HADMAN

The Church in England is very weak—a fact which everyone recognises. Books are published, articles are written, a few dynamic churchmen experiment with youth clubs and new types of service. Yet, apart from a flash of momentary interest, no one takes much notice. Churches up and down the country remain half-empty, clergymen struggle with thinning congregations. People are not really interested in the Church; not only people in ignorance, but also many young people leaving public schools, who have attended church for nine or ten years, do not support it. Why does this happen? What is it about religion in public schools today that makes leavers willing to drop it so easily?

Among all the unusual and frightening things which the new Third Former experiences at the beginning of the school year is the first school prayers of the term. This probably will be the child's first experience of organised religion, and it comes to her as part of the new school life to be learnt and understood. To learn the correct tune of a hymn is as important as the naming of new exercise books.

As the term draws on, however, the exercise books become bespattered with ink and prayers become part of the normal school routine. So it should be. At this stage it is excellent that religion should form part of the school curriculum, but the danger is that this is all it ever is.

In the holidays, children coming from non-religious homes put away their prayers as they do their uniforms. Parents who have not been to church for years cannot be expected to take it up again in one of the busiest times of their lives—the school holidays. Even in homes where the parents attend church, the children are a problem. Too old for Sunday school and too young for Communion, they are often neglected in this respect.

Back at school, the religious services are accepted as belonging to school life and pass unquestioned.

Progressing through the school, the work becomes more difficult. Most pupils develop particular aptitudes and all have their favourite lessons. Yet the religion is just the same as when they first came into the school. The same services are held, the same

hymns sung. In the weekly Scripture lesson, the pattern of study does not alter. With more lively interests crowding in upon every pupil it is small wonder if religion begins to become positively boring.

At this critical moment, Confirmation comes to the rescue. Instruction classes emphasise the importance of the decision whether to be confirmed or not. For the first time religion becomes a personal, individual responsibility for the boy or girl. Interest is revived. Consultations are held with parents and with the home vicar. The decision is taken. With enthusiasm the candidate receives instruction at school, supported and accompanied by friends of her own age. With an effort and the help of the home vicar religion is carried into the holidays. The Confirmation ceremony itself is usually a sincere and happy occasion. I qualify with "usually" because there is always the danger that Confirmation will be regarded by the candidates as another school function, a thing done because all your friends do it. However, this risk is becoming widely recognised, and with recognition the danger is lessened, so that there are but few Confirmation candidates who reach the actual service with the idea that they are doing all his just to keep Mary Jane company! Candidates are sincere and enthusiastic.

Why is it, then, that after about two years so little remains of this fervour? Confirmees, in the majority of cases, rapidly fall into a state of apathy. Could this be the fault of the school services?

Confirmation changes the attitude of a boy or girl towards religion. Something new and stimulating is expected which is not to be found in the organised religion of schools, which is the same for the Lower IVth forms as it is for the VIth. The enthusiasm of the newly confirmed will perhaps carry them through the routine of school worship for a term or two, then as they themselves grow older and as the gloss of confirmation wears thin, the pointlessness of their school prayers becomes unavoidable. The nonsensical words of some of the hymns repeatedly chosen for morning service render praise meaningless. Prayers heard time and time again develop comic associations which destroy their purpose; prayers repeated collectively by people who are all thinking of different things, the Latin lesson or the plait of the girl in front, are useless and dull. The grace before meals is the most misused of formalities. A scrape of chairs is often the only acknowledgment that the

Lord has been thanked for the beans and bacon about to be received.

Communion on Sundays is the only service for which there is any genuine feeling remaining among the older pupils. This is a voluntary act of worship based on a personal decision and as such it is worthwhile. A mistake is made by some schools in insisting on volunary attendance at special services. They run the risk of turning a good idea into a test of patience and endurance owing to the number of people asked to communicate.

Interest in everyday religion continues, however, to wane and sometimes develops into general dislike. During the holidays it becomes apparent that religion is no necessary qualification for getting on in life; and on leaving, as often as not, it is forgotten with the rest of the old school routine.

What can be done about this? The most drastic solution would perhaps be the most effective, to cut out religion completely, services and instruction alike, from school life. This, if nothing else, would arouse the interest of young people in a way which only curiosity can. It would do away with the bored attitude of "knowing it all". Yet how this would waste the opportunity which the public schools have of familiarising and educating a child in Christianity; and is it morally good to leave a person without religious instruction until the age of seventeen or eighteen?

Perhaps a solution could be found by changing the form of worship in schools. Making all the services voluntary, at least for those who have been confirmed, would remove the feeling of compulsory religion. A good idea would be for confirmees to run their own separate school prayers when and how they wished. Could some progress be made in differentiating between the worship suitable for young children and that preferred by the older pupils in the choice of hymns and prayers? Fewer services would result, I am sure, in better concentration and more enthusiasm. Surely a few worthwhile services are more valuable than prayers held twice a day that mean nothing.

There is much opportunity for change, and radical change is needed to counteract the flow of young people leaving public schools today with an apathetic, indifferent attitude towards the faith of the Church of England.

The Journey

I tell of a journey being made forever,
Though it began from Nazareth, to end
In Jerusalem, on a winter night
Two thousand years ago. Those sacred names
Reveal the story of the visiting god.
What does it mean; why does it appear
In all religions; who is this beloved,
Derided, crucified and driven back
To the incomprehensible whence he came
That night in Bethlehem, born in a stable
To a peasant girl, a bewildered carpenter's wife?

It is beyond all reason. There is no answer.
But from the lightless caverns of the ages,
And the ocean origins of life, I see
The confirmation of that virgin birth.
I meet that traveller who never arrives,
Since flesh, time and space fail to contain him.

The singer pauses, the painter's hand is stopped,
Philosophers are baffled, priests despair,
The scientist derides, but his voice trembles,
While Mary in the stable, Danaë in her tower,
Spinoza's mother-substance, bares her breast
And suckles newborn Consciousness, the Man
At last embodied in the Animal,
And therefore doomed to suffer on the Cross,
Triumph in pain, commanding from despair
The final joy, which we call love, not death.

No, not death! Death has been defeated,
Whether he creeps into the quiet home,
Or rages in Auschwitz or Belsen, madly
Shakes the earth and destroys a city,
Degrading nations, threatening mankind.
Above the threat and thrust of death, I hear
The birthcry of new knowledge, the infant born
On every man's life-journey, the voice of Christ.

RICHARD CHURCH.

Secular Institutes

OLIVE WYON

Our Time is Now: this is the title of a recent book* which describes the growth of a new movement within the Roman Catholic Church. Not yet widely known in this country, in other lands it has been growing quietly and steadily for nearly a hundred years. But it was only officially recognised in 1947. It is now a regular part of the life and work of the Church, though in many quarters it is scarcely known. "Secular Institutes"?—the name sounds strange to us. Here the word "secular" simply means: "not belonging to a Religious Order"—it is a technical term. We might describe a "secular institute" as a community of Christian men or women living a dedicated life in the world. In a Church where monasticism is taken for granted such a movement is a new phenomenon. It has affinities with the Third Orders of the 13th century, it is true, and perhaps still more with some of those unofficial groups which continued to lead a disciplined life of prayer in many countries after the Reformation. In England they were simply known as "societies", and it was out of such a "society" that the Methodist Revival sprang. But the members of these new "societies" are more than Tertiaries. They claim—with truth—to be a "new creation" . . . a "movement of the Spirit". Some Catholics think them peculiar: "Why can't you be proper nuns?" is a question sometimes asked.

Secular Institutes did not suddenly spring up "out of the blue". To some extent at least, they are the fruit of other vital currents, such as the Liturgical Movement, the movement for the study of the Bible; above all, they show the influence of a deeper concern for the life of prayer.

This movement is not only new: it is contemporary. When the Pope gave his approval to it in 1947 he said that this movement "has a special vocation from God to form new kinds of societies, better answering the special needs of our own times". One of their own members says: "It is easy but incomplete to describe them as a reaction against the millions who reject God. It is more accurate to look upon Secular Institutes as spiritual counter-attacks on materialism, and mediocre, nominal Christian practice". These societies

* *Our Time is Now*, by Mary O'Leary. Burns and Oates, 1955.

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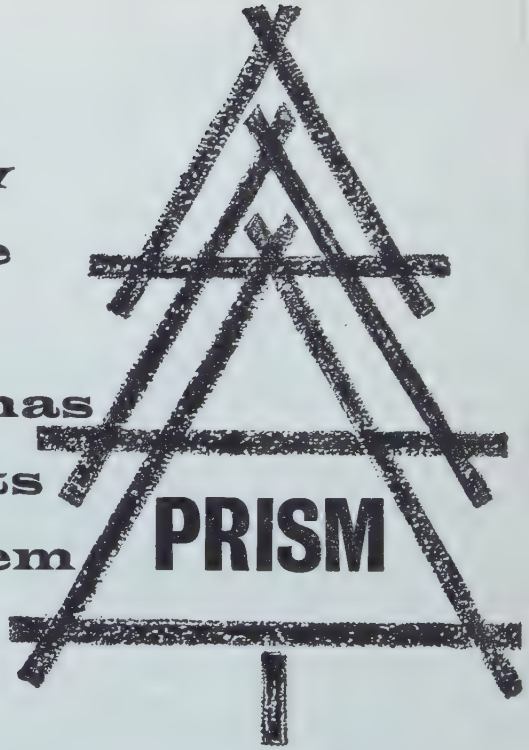

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constitute a "ferment" within the Church. They aim at spreading this "ferment" of new life within the world which has no use for the Church, or for religion in any form.

There is a spirit of youth and adventure about this movement. For instance, the first "secular institute" to be approved in England is called the *Grail Society*. Its spirit comes out in these characteristic statements: "The Grail Society, like other secular institutes, is always *giving*, not taking. It is cheerful, not glum. It has no truck with fear. It enjoys attempting what the world might describe as impossible". The frequent prayer of its members is this: "Lord, let me grow to that for which You have destined me". For they believe that "everyone has been called by God to render Him a unique service".

Some societies are for women, others for men; a few for secular priests. Some groups are banded together: men, women, and priests in one community. When this happens they live in separate houses, but they share in worship and prayer, and in active missionary work. In all groups the contemplative and apostolic elements are blended.

Since this is a comparatively new phenomenon, many groups are still at the experimental stage. Some die out. Others may fluctuate for a while, then they take root, and go ahead. It is already clear that the societies with the greatest vitality and driving power are those which make the most severe demands upon their members, insisting upon a *total* commitment to Christ and the Church. Where the demands are less severe, groups tend to fade out. On the whole the most successful groups seem to be those which are small; for in them it is easier to foster the family spirit. But these small groups are not pietistic societies, withdrawn from the world, and enjoying each other. Far from it. Their aim is outward-looking. The basic element in this whole movement is the fact that each member has a strong sense of vocation to this particular form of religious life, which "is not a compromise between the world and the cloister . . . it is a wholly new vocation". Père Réné Voillaume, Prior General of the Brothers of Charles de Foucauld, explains the spirit of this movement when he says: "This new type of religious life consists less in avoiding risks by separation from the world, or by outward observances, than in orientating the whole of normal life towards the Love of God, and of our fellow-men". This vocation is expressed in the "rhythmic alternation of solitude and of contact with our fellow-men . . . This 'call' appears to be a grace peculiar to

the present time". Each society aims at being a lump of leaven hidden in the mass of humanity. It is no substitute for the monastic life. Rather, its aim is to carry the spirit of the monastic life (which is really the essence of the Christian life) into every corner of daily life, and into every sphere of human life and activity. Indeed, these groups are trying to do what the whole Church is meant to do: to witness to Christ in a world "twisted out of its true pattern".

SINCE THE AIM IS SO HIGH the training for full membership (spiritual, intellectual and practical), is long and testing. In the *Grail Society* the time of probation lasts from three to five years. In other groups it may even extend to ten years. When an aspirant is accepted he or she takes the final vows: the threefold vow of poverty, chastity and obedience. This threefold vow is interpreted in a positive way, which combines austerity with freedom. Poverty means simplicity of life, and freedom from excessive care for the future, and thus a disciplined use of money and possessions; this is worked out in a practical way, rather on the lines adopted by some members of the Iona Community. Celibacy is difficult; this is faced and accepted; but its object is freedom: freedom to serve God and the world in a way that may be required. Obedience, fundamentally, is obedience to God—worked out with the advice and help of the group authorities. For most people this "obedience" has to be worked out in the ups and downs of daily life and work. There is nothing legalistic about the way in which these vows are regarded. In practice people find that they support that dedication which is the heart of their calling.

There are already a great many varieties of Secular Institutes in different parts of the world, which are already firmly rooted and approved. More than two hundred others have applied for Rome's approval. The members of these societies carry out their vocation in many different ways, but each society has its central House, with its superior and chaplain or spiritual adviser. If the members of a group are scattered they return to the House from time to time for rest and prayer, or for recovery from illness. In time, it is hoped that these central Houses may be used as permanent homes for those who should not live alone, or who have reached retiring age. In this way every member would be enabled to carry on his or her vocation to the last.

It is obvious that those who live alone are in special need of the support of the central House, particularly if their work throws

them among people who cannot share or understand their ideals. Only mature people can carry the responsibility of living out their hidden vocation in such circumstances.

There are two classes of institutes: those which have struck out for themselves on a completely new line, and those which base their rule on that of some older existing religious order. Both are permitted—but since these institutes are part of a self-governing body—where an institute is connected with an older order the link between them must be of a purely spiritual kind.

Three illustrations may give some idea of the way in which these societies came into being, and how they live and work. One of the most interesting societies for men has developed out of an international project for meeting the housing shortage—especially, at first, among refugees. This movement was founded in 1953 by a Belgian Dominican Father. Out of a very small beginning this movement has grown so large that there are now some 25,000 young men in various countries who give some weeks of their free time every year to help in building schemes where the need is still very great. Out of this large voluntary movement there arose a great desire on the part of some of these young men to form a Secular Institute, and to give their whole lives to this work. This group was formed a few years ago. These men are all professionally trained: as architects, designers, technologists or technicians. In addition to their professional training they take a special two year course in theology, prayer, Biblical knowledge, sociology, and foreign languages. Their period of probation lasts for eight years. Then they take their final vows, offering themselves to God and to the world, with their work, which they regard as a silent witness to Him, as they try to *live* their prayer, wherever they may be.

In North Germany there is a flourishing Secular Institute for women, which arose after the war. It is named after St. Boniface, the Devonshire man who became the Apostle of Germany in the eighth century. This society is linked with the Benedictine Order, and bases its life upon the principles of St. Benedict: putting the *Opus Dei*, the worship of God, before everything else. This society started in 1947 on the island of Sylt, with seven members. It grew rapidly. In 1951 it was able to acquire a permanent site for its Mother House near the Teutoburger Wald, in the region of Paderborn. This House is named after St. Lioba, who was related to Boniface. Here the novices are trained. This House is the centre for prayer, rest,

and hospitality. Already this institute has over a hundred members, who live and work in different places within the diocese of Paderborn. They follow many different callings and carry on many kinds of social service in a missionary spirit. This society is young and joyful, and full of the spirit of adventure.

Now we turn to a different kind of group. On the edge of the Sahara there is a small town; on its outskirts are some huts where the poorer Arabs live. In one of these primitive dwellings a group of Frenchmen live. They are Brothers of the movement which owes its origin to the prayers and labours of Charles de Foucauld. This little house has three rooms, with earthen floors. The first room is almost entirely empty, save for a pile of rugs or blankets in one corner. This is the guest room, where the Brothers receive visitors by day and poor travellers at night. In the next room the Brothers live and eat and sleep, and do everything, including their work at the crafts by which they earn their living. They have to work long hours in order to earn enough to keep themselves, even on their own austere level. The third room is the chapel. Like the other rooms it is beautifully clean, but here there is something more: a spirit of beauty, fragrance and peace. This quiet place is the heart of the Brothers' life. People who visit this little house realise at once that here is the spirit of contemplation. The Brothers are always *giving*, out of the heart of their deep life of prayer. The Arabs watch, and reflect, and are attracted. They say: "These men are like us. Their lives are hard . . . but they have a secret happiness".

FOR EVERY MEMBER of a Secular Institute *being* comes before *doing*. For, in the words of Pius XII, they know that they are called to be "light, leaven, and salt", a salt "that will never go bad, because its life is continually renewed by the grace of their vocation" (*Primo feliciter*). They are able to show us an integrated life of prayer and work because they have made their lives a total offering to God, for the whole family of mankind.

Institutionalised

Monica Furlong

From the age of six my life has been one long guerilla battle against institutions of all kinds. Before then I had had the vague comfortable idea that the world and all its institutions were rooting for me and I liked the idea. When I was six, however, I had one of those sharp shattering experiences that bring an unwanted blooming of wisdom; the strange sadistic creature whom my school by some terrible accident employed stayed a whole term before her activities were uncovered, a term of unmitigated terror for me and for others. It left me with a stammer and an implacable distaste for absolute power; what it did to the others I cannot imagine.

Very well then, I said to myself, you're on your own. You are the only one who will be rooting for you, now or ever. Authority is not really on your side at all. Trust its bland smiling face and it will suddenly turn and stab you in the vitals. Let's not make a mistake again. It's you against Them and the only answer is to go armed to the teeth. Never take your eyes off Them, never let yourself become emotionally engaged with the mob, never sink your individuality for even one genial minute, or They'll have you.

So I never did sink it, and pretty intolerable I was in the years that followed. Not that I was a naughty child; I had been much too frightened by Authority to make any sort of frontal attack on it. I got my own back by being amused, endlessly and patronisingly amused by all the herd activities from which I preferred to exclude myself. School spirit, for example, seemed to me exquisitely ridiculous (and still does). Teams, clubs, organisations, institutes, particularly if they incorporated any do-gooding element, were supremely absurd and with the languid superiority of adolescence I told people so. The Church was simply too funny for words. I sat and serenely examined my finger-nails, happily exempt from the marching and voting and cheering and praying which troubled inferior people. Having become world-weary at an age when my contemporaries had been playing with toy soldiers, I knew it all. Authority, Institution and the Herd Spirit formed a devilish trinity to which I did not propose to submit. In their milder manifestations they smelled

of gym shoes and blackboard chalk and dust and wooden huts and wet khaki and church halls and starch and antiseptic and furniture polish; they required their worshippers to sit on hard seats in ugly buildings listening to poor speakers; they adjured taste, wit, beauty and elegance. With their more sinister hat on they were simply an instrument for exterminating the individual; for humiliating him to the point where he detested himself before snuffing him out altogether.

And there I might have stayed if at twenty I had not been converted. The conversion story was the same as everyone else's: meeting a Christian, in my case a priest, who was so loving and good that what he preached was irresistible. For a time I thought it was he himself who was irresistible and felt indignant that I had blundered into the corny old emotional situation of falling in love with the priest. Later I realised it was God I had fallen in love with, and that I was to be put to the immense personal inconvenience of becoming a Christian. After all the years of sneering at Authority I was going to be obliged to hand myself over: after all the funny jokes I had made at the expense of institutions I was about to join the stuffiest of the lot. Worst of all, this was bound to change my attitude to other institutions. Christians are allowed no Them, not, that is, unless they have a lively apprehension of devils, which I do not. Nor was it going to be as easy to jeer as it had been before, not at the Mothers' Union, or the Conservative Party, or the Bishops, or the House of Lords, or any of the other splendid absurdities of life; for now, damn it, I was to become as foolish as they.

Becoming a Christian eventually passed off rather better than I had expected. Genuflecting to Authority, joining the Institution, yielding to the Herd Spirit, was different from anything I could have imagined. Where, in my previous experience of these things, all had been darkened by corruption and depravity, all was now wholesome and good. There was no degradation in submitting to Authority, provided the authority was God. It didn't matter so terribly that the Institution was funny and inadequate so long as after all its failures and absurdities it handed itself back to the proper Authority. The Herd Spirit was perfectly all right so long as it used love as its fuel and not cruelty and fear.

So there was I, changed in the twinkling of an eye from a sulky old anarchist to a sound institution woman. If it all sounds rather like a testimonial for Pelmanism, then I'm sorry.

The company of mission priests

REGINALD CANT

The initials C.M.P. crop up from time to time in conversation among members of the clergy, and every now and then there is a reference to them in the Church press, but it is questionable how many people could say what they mean.

They stand for "Company of Mission Priests." The company is a small society of ordinary Anglican clergymen working in ordinary English parishes. It happens that they are all high church, and are all in the northern province (except for three or four working overseas), but that is accidental. They are not a religious community, in the technical sense, for they take no vows, wear no habit other than the ordinary dress of the clergy, and may leave by giving notice. Their relationship to their dioceses and parishes is the same as that of any parish priests, and the rule which they keep just expresses the obligations of prayer and work described in the Ordination Service, which bind all of the clergy. They are not unusual in any way—except that they choose to remain unmarried, to pool their incomes, and to live and work together as teams.

They are not the first nor the only ones to do this, but the practice is not so common in the Church of England today as to make the question unreasonable—Why do it at all?

As members of the company see it, there are two questions involved—one of usefulness to the Church in its present needs, and the other of principle, of how best to be a priest under any conditions.

When the company began, twenty-one years ago, it is probably right to say that the first question was uppermost. In 1940 the superiors of three of the Anglican religious orders for men, Mirfield, Cowley and Kelham, with the warm commendation of the then Archbishop of Canterbury, Cosmo Lang, addressed an open letter to the clergy of the Church of England. More priests were needed, they said, and there was not enough money to pay them. As they read the signs of the times they thought that this poverty would continue, and that after the war it would gravely hamper the pastoral work of the Church—unless some of the clergy were willing to

accept a lower standard of life. This inevitably meant living unmarried and together under one roof. If the money available in a parish were pooled, the income from the living, the curate grants, and whatever the parish itself could raise, and were then shared out equally, "three could live on the stipends of two." There would be enough for all expenses, and a little over for pocket money. It would mean sacrifice, but it would enable the work to be done. There was no intention of disparaging a married clergy, or of suggesting that the celibate state was a higher one than the married. Nor did the signatories of the letter suppose that a readiness to live simply and to work hard was confined to any one school of churchmanship. Their concern was with the pastoral needs of the Church at the moment, especially in the big industrial parishes and on the housing estates which would grow after the war. The problem as they saw it was not so much a shortage of candidates for the ministry as of money to pay them, and here was a practical answer to the problem.

Nevertheless, from the beginning they cherished the hope that some priests might find in the company a life-long vocation. The company held up a high ideal of the ministry, and provided the means by which the ideal could be realised; and from the beginning it was thought that some priests who felt called neither to the cloister nor the hearth might find here a stable and satisfying way of life.

As things have turned out, it is this second aspect of the company which has become the more important. Money, thanks to stewardship campaigns, church commissioners' investments and other things unforeseen in 1940, is not short. It is never plentiful enough, but the main problem is to find the ordinands rather than to find their wages when they are ordained. Further, the prosperity in which the Church shares a little is national. The respectable comfort of so large a section of the population was not foreseen by the writers of that letter. Nor was the lowering of the average age of marriage, general in the community, and applying to those who are going to be clergymen as well as to everyone else. It is good for the Church of England to have some of its clergy content to remain unmarried, at least for a spell, for the sake of the work; it is good for the parishes to see their clergy to be content not to keep up a standard of living as high as their own, for the sake of the Lord in whose name they do the work.

The company has had its ups and downs over twenty years, and is not much bigger now than it was when it began. There are four

parishes staffed by members—St. Columba's, Sunderland, St. Augustine's, Bolton, All Saints', Middlesbrough and St. Saviour's, Hull. In these parishes, at the moment, there are nine priests and two deacons. Three more deacons join them during 1961, and in a fifth parish, St. Aidan's, Carlisle, the incumbent, already a member, will be joined by two deacons. There are five "undomiciled" members elsewhere, for one reason or another unable to work in C.M.P. parishes, and four working overseas. The Archbishop of York, Dr. Ramsey, is their episcopal patron; their warden, elected by themselves but not belonging to the company, is a Canon of York Minster, and they are legally recognised as a charitable trust. They have been the subject of an approving reference in the preface to a recent *Crockford*, and of an article in *The Times*. The moment of writing is an "up" rather than a down, yet the fact that the company does not grow puzzles some of its members. Are they doing the Lord's work in a wrong way? Or are some people not paying attention to the Lord's call? The Archbishop of York's words commending the company are encouraging, "By living and working for some years in simplicity of life and in the brotherhood of a clergy house, priests may avoid spiritual loneliness, and follow a self-dedication which itself bears powerful witness in our comfortable age. C.M.P. offers a vocation at once sacrificial, joyful and powerful in the winning of souls."

INCARNATION

In tropic and viceregal air
Where whisky follows morning prayer
And servant-cluttered memsahibs go,
Cooled by the punkka-wallah's toe;
Christ bides His incarnation.

The sun lights new, uncertain skies
When something fine but foreign dies;
But, humble in a galabier,
The Lord, at last incarnate here
Begins His new creation.

A. D. DUNCAN.

RAPID SOCIAL CHANGE

Man in Rapid Social Change

EGBERT DE VRIES

Professor de Vries Rector of the Institute of Social Studies at The Hague, is recognized as one of the world's leading authorities on the economic and sociological problems of the poorer countries. This book, which was written at the request of the World Council of Churches, is based on detailed studies in thirty countries, supplying a picture of 'Man struggling for freedom, for human dignity, for responsible solidarity.'

November 21*s net*

The Churches and Rapid Social Change

PAUL ABRECHT

The wind of change is sweeping across Africa, Asia and Latin America, involving the majority of the human race in a vast revolutionary movement of ideas and institutions. What has Christianity to say? Above all, what can the churches *do?* The World Council of Churches, in its Assembly at Evanston in 1954, asked for a systematic study of 'rapid social change'. World-wide investigations have resulted in this survey by the American scholar on the World Council's staff who has served as chief executive of the project. *December* 18*s net*

Christians and the Prevention of War in the Atomic Age

This report to the World Council of Churches, and therefore to Christians everywhere, was prepared by an eminent commission of Churchmen, scientists and defence experts under the chairmanship of Sir Thomas Taylor. It examines the moral issues raised by national policies based on nuclear weapons, asking not so much 'How can our hands be clean?' as 'How can we *prevent* the horror which is modern war happening?'

December 3*s* 6*d net*

SCM PRESS

Comment

M. J-K. writes:

In the October number D.A. defended "Conference Christians" and wrote of two conferences he had attended last summer on the Continent. I'd like to report on a conference—or rather a seminar—in this country.

Some of the most original and exciting discussions going on within *Ecclesia Anglicana* occur, I believe, within the walls of St. Augustine's Canterbury—where better? And among those, I put highest the deliberations arranged by the Research Department of the Church Assembly Overseas Council. The initiator has been Mr. C. R. Hensman—who has now, to our great loss, left Church House to go back to his native Ceylon; though as he will there be head of an inter-religious institute his experience and enterprising intellect will still be available to us at a distance. We must hope that the project of the Research Department to send him on a fact-finding tour round Africa within the next twelve months will be fulfilled.

The second annual seminar this year was officially on the theme "The Christian Gospel: Unique and Universal?", and some idea of the range of topics this opened up can be gained from the list of papers read or discussions inaugurated: "God and the Images of God", by Rev. Dr. W. Montgomery Watt (Head of the Department of Arabic, Edinburgh University); "Humanity: Its Plight and Destiny", by Fr. M. Jarrett-Kerr, C.R.; a Hindu critique of the foregoing by Dr. A. Basu (Spalding Lecturer in Comparative Religion, School of Oriental Studies, Durham University); "The 'World' of the Gospel and the 'World' of Science" by Rev. J. Habgood (Vice-Principal, Westcott House); "Man's Search for 'Freedom' and 'the Good Life' and the Gospel Answer"—which was in fact a comparison of Theravada Buddhism and Marxism, by Dr. Ninian Smart (Lecturer in Philosophy, Birmingham University); "The Lordship of Christ and the Diversity of Faiths", by Rev. J. A. Lovejoy (Secretary of Conference of British Missionary Societies) and Miss V. Wilkinson (Divinity Lecturer, Department of Education, Oxford); and finally "The Gospel and the Catholic Church" by Rev. David Jenkins (Fellow and Chaplain of Queens' College, Oxford).

Put crudely, the central problem before the seminar was expressed by Mr. Lovejoy. When he first went out to Delhi, more than twenty years ago, he said, the most insistent question asked him by his Indian Christian students was, "Will Mr. Ghandi go to heaven?" And the question became a live, not a merely theoretical one, when Mr. Ghandi was assassinated in his parish and he had to decide whether he could hold a memorial service in a Christian church to a national hero who had rejected Christianity. Even if you decide, in view of the ambivalence of Ghandi's rejection, and of the fact that it was the colour-bar in a South African Christian church which first turned him back from his advance towards Christianity, that you could rightly hold such a service, that still leaves the theoretical question unanswered. If Ghandi goes to heaven, while rejecting Christianity, why bother to preach Christianity to Ghandi's followers and successors? If there are, in fact, intimations of immortality and of the Christian God in the best "non-Christian" religions, what do we do with the great uncompromising denunciations of unbelief in the Bible? What becomes of the "uniqueness" of the Christian Gospel? Or, to take a concrete case again: in most Muslim countries a Muslim either cannot legally abandon his religion, or at least if he does is wholly cut off from all further contacts with his family and with Islam. This is not only a terrible personal test for the individual, but seems to be bad tactics from the Church's point of view: he may save his soul, but he forfeits all his usefulness for evangelism. So that there are those who say that he is better left where he is, to influence Muslims towards the Gospel from within.

Even if that is the right answer (which many doubt), is such an influence possible? It seems that today, at last, it is: for not only is there a wider understanding of the positive devotional elements in Islamic "mysticism", but there is a self-questioning within Islam itself which may result in more fruitful Christian-Islamic discussion. (For elucidation of this the seminar had the benefit of the wide and sensitive knowledge of Canon Cragg, Warden of St. Augustine's and a noted authority on Islam.) But the Christian Church must first find out what it *looks* like to "others".

There are two further, related topics which demanded attention. First, it is impossible to discuss what are the basic and indispensable elements in the Christian Gospel which have to be presented uncompromisingly to the "others" (however extensive their "natural" knowledge of God) without facing the issue of "de-mythologising".

Can, that is, the Christian message be de-mythologised out of its Hebrew-Biblical picture-frame and then re-mythologised into an Asiatic or African one? And second, although the anti-imperialist impetus in the world today creates a strong anti-European complex in three-fifths of the world, the Asiatic and the "younger" nations are adopting technology and industrialism from the West; and with it, the "secularist" *weltanschauung*. Any presentation of the Gospel to the non-West must therefore be aware of the Western assumptions which undermine that Gospel from within. Hence the session at the seminar on the "worlds" of science and of the Gospel.

It was valuable to have a Hindu—and a very brilliant, if eccentric one—with us; though he must have felt like a lion in a den very full of Daniels. At least he showed how different and strange (to us) are the thought-forms with which such as he operate; and his knowledge of Christian theology was flattering if intimidating.

The seminar was notable also for the fact that the first day was devoted entirely to Bible study (Ephesians). It was remarkable how the Epistle raised, in advance, most of the problems that had to be discussed on the remaining days.

Finally, we were fortunate in having with us the Abbé Bruls, sometime missionary in Katanga (!), and now editor of the Belgian missionary journal, *L'Eglise Vivante*. He was able to tell us how closely our deliberations matched the concerns of Roman Catholic missiology today—and how closely, too, our answers corresponded to theirs. One of his most striking comments was *à propos* the Epistle to the Ephesians. He could not but notice, he said, the contrast between the lowly, weak (*chétif*) stature of St. Paul himself, and the magnificence and riches of the Gospel he preached; whereas in the mission field one is aware often of the contrast between the magnificence and riches of the missionary institutions, founded by the West, and the insignificant, "miniscule" nature of the Gospel preached. He said that the four chief theological concerns of the Roman Church today (the relation of the local Church—Bishop—to the Church Universal; liturgy; Biblical theology; and catechetical revision) all affect missiology; but also that missiology is influencing theology. And finally that since Romans and non-Romans are increasingly in a common camp, facing the pagan world, the training of continental R.C. missionary students now includes a section on the Ecumenical movement. (Who are the Ecumaniacs now?)

C.M. writes:

One damp November Tuesday evening I attended a service of Divine Healing, at which Miss Dorothy Kerin administered the laying on of hands to about 150 of the packed congregation of over 500. The whole service lasted an hour and a half: an hour of preliminaries, sensible hymns and prayer book prayers and a bad sermon whose apparent purpose was to stir devotion and warn against misplaced optimism. The preliminaries steadied the atmosphere, but it was only when the veiled, diminutive figure of Miss Kerin piped her preparatory prayers at the Holy Table (this was an interdenominational service) that the attention of the congregation suddenly tautened, and stayed mouse-quiet for the half hour which the administering took. There were no obvious signs or wonders, but everybody trooped out past the thank-offering plate in a generous and satisfied frame of mind.

It is difficult to know what to say. The unusualness, the inevitable faint whiff of oddity, that hangs about a service of this sort provokes two, cleft attitudes. Either one is swept away on the wings of faith, or else one relapses into as friendly as possible scepticism. In fact, the decorousness with which this service was conducted makes a third, and more desirable, attitude just tenable: one can say warmly that this is no more and no less than a natural and legitimate (and indeed traditional) extension of the Church's work; and refer cynics to Burrswood, Miss Kerin's centre, with its consulting rooms, nursing home and so on.

Gratefully one seizes on this third attitude. But it has a corollary. If this work is normal and natural, why link it so exclusively to the activities of those very few (Christopher Woodward, Harry Edwards, as well as Miss Kerin herself) who seem to have through their hands a peculiar healing touch? Why can it not be integrated into the normal sacramental work of the ordained ministry? Why, in short, should we look, surreptitiously, for miracles at this service which conditioning discourages us from expecting at the Dominical Sacrament of the altar?

* * *

The other day, when I was staying in the country, I got called on by the Vicar. He was terribly friendly and chatted for the best part of an hour. I found myself getting more and more impatient, because I'd been interrupted in what I was doing. It made me

question the value of parsons calling without warning, and wonder whether they ought to adopt the trick of hoover servicers and so on, and drop a postcard a couple of days beforehand to say they'll call unless asked not to.

T.W.B. writes:

I arrived at Manchester late on a Saturday night and checked in at the Midland Hotel. The arrangements were excellent and the food was good but no one in the hotel knew anything about church services the next Sunday morning. Surely it is the responsibility (I always used to treat it as such) of a parish priest to see that even if he cannot put up a notice of the times of services in the hotels in his parish, at any rate the hall porter has details, and in a Cathedral town presumably the Cathedral staff should also do this. I know that few people go to church these days but that is no reason to make it impossible for the ones who want to!

Charles Lane writes:

The question of what sort of wife a man needs is no longer just a personal matter apparently. Already some British firms are following the American lead of interviewing wives of their applicants for jobs. Once it was a question of whether your face fitted, now there is an additional hazard apparently, your wife's face has to fit too.

From this it can only be one step to having to get official approval on buying the engagement ring. Just imagine the young executive getting down on his knees and declaring "Marry me Priscilla. I love you and the boss thinks it's a great idea too." Or the personnel manager barking "Sure you're the best salesman and hardest worker we've ever had, Jones, but your wife's not too hot on the Berlin problem so you're all washed up".

No doubt everybody's characteristics will be recorded by the data processing boys, punch drunk with the heady wine of success. Then the couple's card will be fed into an electronic brain still sweating from the responsibility of picking the premium bond heroes of our nation. If the machine gives a low hiccupping noise and shouts "snap!" the planners rub their hands and know they've found the ideal couple. If not, prospects are murky from the start.

This all seems a very negative approach for those of us brought up on tales of the boldest knights winning the fairest maidens and

disinfesting the country of a few dragons in the process; or even of our peers wooing and winning their Gaiety Girls over a bucket of bubbly at Maxims.

Unfortunately there has so far been little public outcry about this state of things. Perhaps one of these days someone will say to a startled staff director as he lurches back from lunch:

"This is Mitzi. She reads all the wrong newspapers, prefers Juke Box Jury to Panorama on TV and is so dumb that she is three letters short reciting the alphabet. But she's beautiful, and I love her, and I work better just for having her around. Come to think of it you chose a bit of a battle-axe yourself".

It hasn't happened yet but when it does a brave blow for freedom will have been struck.

CHRISTMAS PARTY

Abusing love, denying love, using love
Many mis-spent years.
Spoiling, selling, killing love,
Willing waste and tears,
How rarely have I joined
In simple courtesy
The pure unhurried give or take
That's all that love can be?

A spoilt child at love's party
Clutching the prize I have not won
(I would not join the game)
Stiff-necked, stiff-kneed I still abstain,
Hold back until the dance is done.

Yet love comes to his stable again
Asking and giving nothing and all.
No bargaining, no bustle,
No feasting, no tinsel.
Blood and birth in the straw
Birth-smell and beast-smell
And simple pain and joy
To melt me, re-mind me, re-make me,
Rejoin me to my true-love again.

RICHARD CHURCH.

Reviews

Church Assembly

The highlight of the week was expected to be the debate on the proposed Commission on Crown Appointments, but it was rather unexciting and tepid. There was never much doubt the proposal would be approved, and most of the time was spent trying to do the Commission's work for it. In the case of those people who oppose any change at all this was understandable, as they could only object to the Commission on the grounds that the present system of appointments is satisfactory, and any alternatives undesirable. It was, however, a pity that those who supported the proposal did not devote more attention to the Commission's membership. In acceding to the request of the Archbishops that this should be left in their hands, the Assembly has undoubtedly saved itself much trouble, but it has also deprived itself of considerable influence over the future course of events. Those of us in the Assembly who voted for the Commission will be bound to pay considerable attention to its recommendations—otherwise we had no right to vote for it—but those recommendations will depend very much on the type of person who sits on it. If, for instance, it is like its two predecessors (on "Church and State") and includes three Bishops or Deans who have themselves accepted office under the present system, it can be safely assumed it will not produce a unanimous report condemning the system on principle. No Bishop could sign such a report, as when he accepted promotion to the episcopate from the Prime Minister he must presumably have decided that this was not inherently immoral. If, on the other hand, we were all staggered one morning to find the name of the Rev. J. C. Wansey among those nominated, we could at least be sure of a minority report argued from first principles.

In the debate in the Assembly pleas were made (notably by the Chairman of the House of Clergy, Preb. J. Brierly) for the inclusion of a representative of the parochial clergy on the Commission, but otherwise we were respectfully reluctant to give any forceful advice to the Archbishops. As a result we shall no doubt be served up with two bishops, a dean, a diocesan chancellor (alt: a high-court judge), a professor of theology, two middle-aged peers, a

member of parliament (Labour, to show we are broad minded), and Canon E. W. Kemp. (I would personally prefer a one-man commission consisting only of the last.) This is what is called a high-powered commission, and it can be safely guaranteed to produce a low-powered report.

* * *

There are plenty of occasions when the Assembly offers a poor response to problems of social responsibility, but the debate on the report on "The Church of England and Overseas Students in Britain" was not one of them. The report had been prepared by a joint committee of the Board of Education, the Board for Social Responsibility and the Overseas Council of the Church Assembly, and it tells of the problems of the 55,000 overseas students in this country, their disillusionment with the inhospitality of a so-called Christian land, and of what the Church of England could and should do to help. Only one speaker in the Assembly attempted to defend the Englishman's right to shut his door in coloured faces, and he was given a pretty rough ride. Otherwise there was a complete recognition of the responsibility the Church bore to "Our Student Guests" (the title of the report), and of what we could do to help with their problems. The report urges dioceses with large concentrations of overseas students to make full use of the government assistance available for the building of hostels. It also suggests the necessity for a central office to which overseas churches could send the names of their student-members coming to this country for passing on to the parishes where they settle. Both these proposals were firmly accepted by the Assembly, and a third resolution was passed calling on church people to welcome overseas students into their homes and churches. As the Bishop of London pointed out in replying to the debate, this last resolution was the heart of the matter. It is, moreover, the one that Assembly members can both immediately put into practise and propagate in their own parishes. I only hope the slightly emotional atmosphere induced by the debate will not have blinded us to the fact that our real work for this cause only began when we got home at the end of the week.

Another report discussed in the course of the session was that on the Church Information Office. Although the work of this

organisation is slowly receiving greater appreciation in the Assembly, there was still the occasional request that it should prevent loud headlines in the popular press on clerical misdemeanours and another that it should secure greater coverage for the Assembly debates. "I am sure they would be of great interest to the world at large," said one lady member.

* * *

The main debate, however, was on the proposal to set up a Church Enquiry Centre. The purpose of the Centre is evidently to encourage and answer questions concerning all aspects of the Church of England, particularly those on pastoral, doctrinal and sociological matters. Although this can properly be considered the role of the parish priest, it is unfortunately true that most people in this country are completely out of touch with their parson and may be embarrassed or reluctant to approach him. Moreover, Mr. G. Goyder (Oxford), Chairman of the Information Board, stressed in the debate that whenever possible it would be the intention of the Centre to return pastoral care to where it belonged, in the parishes.

Although the project was given a guarded welcome, there were several complaints that the functions and methods of the Centre did not yet appear to have been clearly defined. Mr. Goyder accepted that a great deal more thought had yet to be given to the project, but maintained the Board was right first to discuss the matter with the Assembly. As it will ultimately cost about £7,000 a year this is obviously wise, but I was a little worried when he went on to say we should be told more about how the Centre would be run when the right man had been found to run it. Surely there is some confusion of priorities here?

Mr. Goyder is one of the most respected members of the Assembly, and was therefore given a polite hearing when the following day he proposed his motion on the New English Bible. While welcoming its publication, he suggested it contained a number of doubtful translations (particularly in the Epistles) and should not therefore replace the Authorised Version on our lecterns, at least for the time being. Does Mr. Goyder really believe it contains more mistakes than the Authorised Version? Would he really prefer many of the Epistles to remain incomprehensible to a

large part of the population? In the end the Assembly amended his motion so as positively to encourage the public use of the New English Bible. This view was strongly supported by the Archbishop of York, who suggested the Assembly should soon pass a measure legalising its use during the Communion Service.

The Archbishop's speech was quite rightly a strong influence on the course of the debate. It does seem idiotic that the contributions to our discussions that can be made by the two archbishops are limited by the provision of the Constitution that one of them must take the chair. The qualities required of a chairman, strict impartiality and a thorough knowledge of standing orders, are not necessary in an archbishop, while their regular voice in our debates would enhance the prestige of the Assembly.

At the beginning of the week the House of Laity had its usual separate session on the Revision of Canon Law. The main debate was on a proposal to add the words "or altar" to the title of Canon G. 2. which at present reads "of the Communion Table". This suggestion was introduced in a speech of sweet reasonableness by Mr. I. Bulmer-Thomas (London). Surely, he argued, such an addition would merely reflect current usage. He certainly did not wish to remove the expression "Communion Table" from the title, so no one need feel hardly treated. I feel, however, it is not unfair to quote some words in a letter appearing a few days later in *The Times,* on the subject of the Open Letter to the Archbishops, among whose signatories was Mr. Bulmer-Thomas: "They (the theologians) disclaim any intention of arousing party strife, but they cannot be unaware that the opposition which their proposals will inevitably provoke is based on deep conviction".

Unfortunately, his evangelical opponents are not good tacticians, and by the time the first one had finished his thunderous oration, in which he accused Mr. Thomas, no doubt quite rightly, of stoking the dormant fires of controversy, I had fully made up my mind I was voting for "or Altar". Their intolerance on matters of principle is to the credit of evangelicals, but their apparent lack of understanding for the sincerely held views of another section of their own church is peculiarly repellent for those who believe that both sections have something vital to offer. They certainly lack the finer arts of apologetic, and in this debate they were made to appear selfish bigots, trying to deny to a large part of the church its comparatively harmless custom of using the word "altar". As a

result they rapidly lost the sympathy of that middle, uncommitted section of the House, and the motion was passed by a large majority.

A further ninety minutes was spent discussing the office of churchwarden, and a fine old muddle we made of it. As Canon Law stands at present a man (or a woman) can in theory be obliged to serve as a churchwarden against his will. As Canon Law might as well bear some relation to reality, this is silly. Major W. F. Batt (Norwich) therefore proposed that the Canon should be altered to recognise this reality, and the proposal was accepted by a comfortable majority. Major Batt's next amendment followed on the same lines and asked that churchwardens should, if they wished, be allowed to resign, as again nothing could prevent them if they wished to do so. Chancellor W. S. Wigglesworth, in charge of the Canon, said that this resolution followed the first as night followed day, but by a small majority the House decided that such a simple view was mistaken, and rejected it. This Canon will now be returned to the Convocations, and it is a little hard that they should have to sort out our muddles as well as their own.

P.W.

LEARNING FOR LIVING. A Journal of Christian Education published by S.C.M. 1s. 6d. five times a year, first issue September 1961.

This lively paper blasts away any lingering idea that Christian Education is confined to Religious Instruction. Gone too is the old idea that scripture lessons consist of gospel stories interspersed with uplift talks, to the secret boredom and ridicule of the children. In fact the children's actual response to R.I. provides an article written with the help of a tape recorder.

Not only scripture teachers can enjoy the article—first of a series—on the Gospels. Fr. Herbert reviewing Bornkamm's work supplies a modern view of the Gospels which will provoke depth of thought for the scripture lesson; of course one is not bound to agree with every statement.

Science and religion is still a burning question in schools, and *Learning for Living* plans a series of articles on this subject, mostly with the scripture lesson in mind. Here theology will have to be brought in—perhaps in a later article. Theology need not sound abstruse, but must be established in children's minds as an existential

science, every bit as valid and scientific as the natural sciences which are contrasted with religion in these articles.

The article "The School as a Christian Community" goes to the basis of Christian education. Every time it is a Christian staff that makes a Christian school, and a staff informed, alive, flexible and ready to discuss. The need is Christian teachers of every subject, in and out of classroom. Two vital points will need a great deal of discussion in future issues. One is what as a teacher one does about apathetic or non-Christian staff; and the other a vital concern for the children's material needs, a matter which needs constant revision even in the most modern surroundings.

With practical needs in mind it is marvellous to have an article on the Peace Corps. Children are encouraged to look beyond school. Instead of religion being something you forget when you leave it is something intensely practical for which schoolchildren are only training. Children have masses of goodwill and enthusiasm and we hope that every issue of *Learning for Living* will tell us ways in which we and they can co-operate at home or internationally, skilled or unskilled, in digging, building, writing, teaching, carrying, visiting. This is the most stimulating article of them all.

R. M.

SPIRITUAL DIMENSIONS, by *A. Teillard*, Routledge & Kegan Paul. 25s.

The author of this book is a well-known French psychologist; English is apparently the fourth language into which her work has been translated. In it, with unquestionable sincerity and quite a lot of courage, she describes and examines the various psychic experiences, which began to come to her after she had herself been psychoanalysed. These fall into three classes, dreams, visions, and apparitions; and, after discussing the views of several recognised authorities, she reaches her own conclusions about each of them. She is convinced that souls are reincarnated; indeed she says that she has actually witnessed the disintegration of an astral—that is, a post-mortal—body prior to the soul's entry into another earthly womb. It is therefore not surprising to learn that she spent some time in the ashram of Pondicherry in India, and there shared the stock experiences of the Hindu mystic. In that context, incidentally, she examines the myth of the birth of Buddha, and finds it no less credible than the story of the virgin birth of Christ.

She is much more original when she gets to "the gods", and after them, to the angels. By the former, she denotes the personal cosmic forces which rule the planets, and the sun, moon and stars. Her alleged visions of these are remarkably like the sheer and avowed imaginations of Professor C. S. Lewis, in the crowning scene of his *Voyage to Venus*, though those are to my mind more restrained and dignified. But Mlle. Teillard's views on angels are very much her own, and as such not easy to reconcile either with each other or with the traditional beliefs of Christendom.

She dismisses the conception of female angels in art as a Renaissance innovation; yet she speaks of seeing "infant angels", "a young angel", "adult angels", as though they were like mortal men who breed and grow. Further, she describes them as elaborately clothed—"luminous angels . . . have white or clear coloured garments, which fall in graceful folds like those of the angels of Fra Angelico or van Eyck . . . The angels of Lucifer wear dark-coloured coats of mail, moulded to their bodies". She allows that the nine orders of the Christian hierarchy are all angels of light, and the "black" ones all followers of the archangel Lucifer, yet insists that the latter is not to be identified with Satan, and says further, "From my own experience I should say—italics mine—"that *each* angel has a divine *and* a demonic side". More surprisingly still, she believes that some persons of outstanding genius are incarnate angels, and not human souls at all. Included in this list are Raphael, Mozart, Shelley, and probably Joan of Arc.

Well, most of us have some experience of extra-sensory perception, and as Christians we are committed to belief in God as maker of all things visible and invisible. So we should be unbelieving clods indeed, if we refused belief in the mysterious spiritual world amid which we are set. But the question which this book raises in my mind at any rate is this: *Cui bono*, what is the use of it all? The author would doubtless tell us that by pursuing such experiences one achieves a fuller realisation of oneself. But from the Christian viewpoint this is a quest foredoomed to failure because it is wrongly directed. It is a quest for self, a quest in one's own strength, along self-chosen paths, and not a quest for God, in Whom alone a man can ever really find himself. There are plenty of references to Christian beliefs in this book, and the author claims to have had contact with both St. Teresa and with St. John of the Cross. But the overall impression of it is that she hadn't a clue to what Christianity really

means. For one thing—and it is the basic thing—she gives no smallest indication anywhere of any sense of sin or of the corresponding need for its forgiveness.

A Religious of C.S.M.V.

Christian Worship: An introductory outline. *T. S. Garrett.* O.U.P., 1961. 15s., pp. 190.

Christian Prayer. *Reginald Cant.* Faith Press, 1961. 16s., pp. 160.

Mr. Garrett's book is remarkable for the amount of information which he compresses into its small compass. He deals thoroughly with the development of the eucharistic liturgy, and more briefly with Christian initiation, ordination, the daily office and the calendar, and his knowledge of the primary sources and of recent writing on the subject is obvious; many will however be less convinced by his dogmatic statements, especially regarding the relationship of baptism and confirmation and the equation of confirmation with protestant services of admission to church membership. The book will be a useful introduction and textbook for students, and will also be of use to those who, having some broad idea of the way in which liturgical worship has developed, want to fill in some of the details and are prepared to travel through desert land to do so. For the main demerit of this book is that it is dull. Grant that there are in the history of the liturgy false steps and culs-de-sac; that history is nevertheless the exciting story of the attempt by the people of God to express in their worship of Him their accumulated understandings (and at times misunderstandings) of His nature, His work, and His requirements of men. Perhaps this book would have been more interesting—as well as more instructive—if more were made of the theological issues and devotional attitudes underlying liturgical developments, in the way that Klauser, Benedict Steuart, and Bouyer have indicated. The book has an adequate index, but is marred by misprints and by inconsistencies in the transliteration of Greek words.

Although Mr. Garrett's book is concerned with public worship and Canon Cant's primarily with "private" prayer, it is the latter which brings out the more strongly the fact that prayer is essentially part of the corporate life of the Church. The Christian when he prays "even if he is physically alone . . . is still a member of the body of Christ and in communion with all Christians living and dead.

The saints and angels and the faithful departed are with him, and his prayers are not separate from theirs". And just as the individual Christian at prayer cannot be isolated from the total life of the Church, so also his prayer cannot be isolated from any other part of his life. It must be firmly rooted in his belief, and its sincerity must be demonstrated in the quality of his daily life—and it is precisely this combination of theology, devotion, and good practical daily common sense which makes this book quite unusual amongst the vast numbers of books dealing with prayer. Its clarity and directness will commend it to the beginner, whilst those already practised in prayer will find it stimulating and refreshing. Particularly to be welcomed is the section on meditation and Bible reading, with its essential simplicity and yet suggestion of much variety in both method and material. It is good to read a book which does not suggest that imaginative meditation is the normal introduction to mental prayer. In sharp contrast with the familiar exhortations to the beginner to picture a particular Biblical scene, hearing the words spoken and watching the participants in their actions, Canon Cant begins his suggestions on meditation with the Creed, the Lord's Prayer, and the Commandments, and goes from there to "the outline story or plot of the Biblical drama". It is in this context that he considers particular episodes; and when he suggests an outline for meditation on Christ's stilling of the storm it is completely without visual images.

This is an exciting book, and one which shows the generosity and broad sympathy of an author who believes "that all prayer, from the ejaculation of a drunkard falling into a village pond to the loving adoration of a monk in his cloister, is heard by God".

SISTER EDNA MARY, DSS., C.S.A.

I Am

I am the Dark, the starless void
That claims your closed and searching eyes;
I am the cloud in which you grope
In search of me, in which you rise
Unknowing and in secrecy.

I am the flicker of the lamp,
Now bright, now dark alternately;
I am the blackness of your night
Pierced by a lightning flash of love,
And thus revealed—I am the Light.

A. D. Duncan

"Synchronicity"

There are those
who will crush you to death
and pelt you with words
that crush your immortal soul.
They heave you
across the frontiers of time
and throw you to the wolves
while snarling verbal slime.

There are those
who will lighten your load
and pick you up on a gossamer thread
invisibly held by an archangel's hand.
They free you
and you dance with the breeze
wafting away to an eternal clime,
where angels ascend and descend in time.

James Thomas Williams.

Books of the month

NICHOLAS MOSLEY

It has been a problem to know what books to review for PRISM. This is an attempt to write a monthly article about two or three recently published books of a not specifically religious kind, but which might be of interest to PRISM readers.

The Insecure Offenders, by T. R. Fyvel (Chatto and Windus, 25s.), is a large-scale inquiry into teen-age and teddy-boy violence. The peculiar fact about this sort of crime is that it seems to increase as the affluence of the society around it increases. Since 1955, for instance, convictions for breaking and entering, and for offences of violence against the person, within the age-group 14-21, have roughly doubled. The statistics here are unambiguous. The year 1955 is the year which sociologists seem to take as the opening of the floodgates of prosperity in the western world. It was also the year that commercial television started in England.

Mr. Fyvel does more than describe the statistics: he tries to discover the causes. Here he is up against a problem that often confuses sociologists—that of what is a cause and what is not. For instance, it can be stated that one cause of the violence of teddy-boys is boredom. They are bored with their elders at home either quarrelling or watching the telly. They go out, but when they've done the cinema they have nowhere to go except to cafes. They hang about their special cafes or on the pavement outside, and they listen to records on juke boxes. They do this seven nights a week and form strong tribal feelings of place, dress and gang-loyalties. But they also get fed up. For something to do they rush off and break something, or attack other gangs in other places with other loyalties.

But when this has been said, is it enough? Is this not a similar pattern to a great deal of adult life, with national and racial groups taking the place of gangs and the kind of warfare just more serious? One cause of the teen-age problem seems to be just that boys and girls nowadays grow up quicker, have more freedom and more money, and thus can behave sooner as adults. Mr. Fyvel lays most of the blame for the trend of irresponsibility and boredom, both teen-age and adult, on the enormous pressure nowadays of

commercial advertising. The sins of commercial advertising are (1) while stressing family life, friendship, status, etc., these qualities are only a cover for selling the product—which hypocrisy thus breeds double-think. (2) The encouragement of social competitiveness and the stigma of poverty breeds anxiety. (3) The need for a rapid turn-over in consumer goods breeds a contempt for care about work and craftsmanship. (4) What attracts buyers' attention, and thus brings money, is the ceaseless portrayal of violence. All these sins have a special effect upon the young, both because the pressure of advertisers is very often the only influence from adults that teen-agers receive at all, and also because in order for adults to grab the teen-agers' new-earned money (the aim of advertising) they have actually to encourage teen-agers to be undisciplined in judgment and spending. This lack of conscience spreads elsewhere.

Mr. Fyvel's answer to all this is more education, more youth services, and above all more interest in the problem from adults. (There were only 10 per cent of M.P.s present at the vital debate on the Crowther Report on education.) But the conclusions of the book seem to deal only with the more superficial of the "causes" Mr. Fyvel has mentioned earlier. If it is true that the whole of our society is being contaminated, then something more drastic surely has to be suggested than to raise the school-leaving age to 17.

Another book just out, and which has a bearing on all this, is *C. G. Jung*, by A. E. Bennet (Barrie and Rockliff, 21s.). This is not a biography of Jung, but a disordered book of reminiscences and extracts from previous papers (as so much psychological writing seems to be) by a friend of Jung's. But it is of value nevertheless since in anything to do with Jung, however hidden, there is always a profound insight into the deep causes of personal and social *malaises*. There were certain forces beneath the surface in everyone, Jung said, which were roughly speaking the opposite of those forces which were most commonly encouraged to be given their head: so that if one got an individual (or group) convinced that he (or it) was sane, healthy, rational and progressive, then inevitably there bubbled up inside manifestations that were unhealthy, irrational, squalid and violent. The way of dealing with these forces was primarily to *recognise* them: this in itself to a certain extent exorcised them, in that once they were recognised

as existing the consciousness was restored to balance. People were no longer at the mercy of sudden irruptions of irrationality once they were no longer convinced they were wholly rational.

Jung would have said, I think, about the problem of teddy-boy violence, that society cannot hope to escape from this kind of thing so long as it believes it can do it by reason and material improvements. There has to be a recognition and even a respect for darkness and violence; but these can be made harmless by an assimilation of them into the balanced personality of an individual or a society in a way that is truly symbolical. This, Jung would say, is the role of religion. Religion does not explain evil, but it recognises it and tells one what to do about it. If there is not this recognition and instruction, then evil triumphs. If there is, it does not. Christians, surely, will find something to cheer about in this.

This is an extreme simplification of one corner of Jung's teaching: but the tragedy is that the huge and marvellous system of understanding that Jung unearthed is so chaotically described by both Jung himself and his followers, that a reader has to spend almost as much time with the literature as an analyst does with a patient. (The exception to this is Jung's *Two Essays on Analytical Psychology*, Volume 7 in the *Collected Works* (Routledge and Kegan Paul)—a lucid and comparatively short account of Jung's teaching which all readers of PRISM should read). But if a reader does take this trouble—and a certain time for the unaccustomed ways of thinking to sink in—then he will find it of the greatest value.

Two months ago I wrote in PRISM on Christian novels; and argued that a good Christian novel was one which tried to describe and illuminate life truly, and not one which was stuffed with pious people. A good Christian novel is Richard Hughes's *The Fox in the Attic* (Chatto and Windus, 18s.). It is the first volume of a series about the period between the wars—that no-man's-land of mindlessness and violence (a time, incidentally, when Jung's "dark forces" walked the earth in a form more destructive than teddy-boys). This first book is of 1923; it introduces a young atheist English aristocrat on the one hand (influences—shooting, liberalism and Freud); and a catholic German family on the other (influences—shooting, romanticism and Hitler). It is a beautifully written book: ambitious and complex, but clear. Hitler comes in as a character; there is an exciting description of the Munich

putsch. But its importance is in its illuminations of meaning; not prosaically, but in description and suggestion. What *was* going on in the '20s? It is impossible to capture this in an essay. But, by choice of events, characters, sequence, symbols, Richard Hughes catches it in his novel. The English scene and characters seem more vacant than the German; but perhaps this too is part of an understanding of the '20s. The Germans are frightening. But one of the places in which the forces of evil can be recognised and exorcised is, of course, in a work of art.

Notes on Contributors

Eric James moved last year from being a chaplain of Trinity College, Cambridge, to his ill-housed parish of St. George's, Camberwell . . . **Anna Hadman**, PRISM's youngest contributor ever, is a pupil at Malvern's Girls' College. This article won her second prize in the recent T & T schools' competition . . . **Olive Wyon,** prolific writer on spirituality, lives in Trumpington; she writes: " . . . have had a long and rather varied contact with Church life in many countries, including the Balkans . . . was for a time at Geneva in the Study department of the World Council of Churches. . . ." She was awarded a D.D. by the University of Aberdeen in 1948 and is now making a study of new religious movements in Western Europe.

Reginald Cant *writes:* ". . . was born in Hampshire in 1914. Since 1957 a residentiary canon of York. Before that taught in Edinburgh and Durham, and for four years was Vicar of Little St. Mary's, Cambridge . . . recently had a book on Christian Prayer published by the Faith Press . . . Warden of C.M.P. since 1958".

Among the shrinking number of papers for which **Monica Furlong** has not yet written on either religion or babies are *The Statist*, *Topic* and *Wonderland*. With her husband, Charlotte (4), and Alexander (9 months), she lives in Ruislip.

Ronald W. Bridgett *writes:* "military experience—short and inglorious—taken prisoner of war, Singapore, February 1942. Had doubtful privilege of witnessing second atomic bomb over Nagasaki . . . at present Headmaster of St. Mary's C.E. Junior and Infants' School, Tunstall, Staffs . . ."

Lacrimae Christi

Rocked in her arms, she heard
The flesh articulate, the Word
Speak with his fingers, bless
The border of her dress,
Commanding with his voice
Uplifted in her mercy to rejoice.
Our own original sin
Is anger at the way our lives begin.
This he endured; he made distress,
Hunger and weary helplessness
Cry for compassion, and impart
A new dimension to the heart.
His final cry of utter loss
She understood, who at the cross
Recalled to ear and sight
His voice and face at night.

GEORGE EVERY, S.S.M.

Merry "Xmas"

One steps aside to see beneath the skin
More clearly how the throes of birth begin.
But is it really Christ who hides within?

We did not seek for this and would escape;
It is ordained he suffers for our sake.
We are not forced to give but urged to take.

We have been taught this birth as easy blessing,
A cleansing miracle for our possessing,
And so we find the sweat and blood distressing.

Today is Merry Xmas. Let's forget;
Pretend—how easily—we're children yet
And so postpone the payment of our debt.

Produce the gifts, consume the Xmas bird.
What's that you say, "no Easter"? How absurd!
Of course *that* payment may not be deferred.

J.C.C.

Letters

CHURCH OF LANKA

Dear Sir,

It would seem wrong to leave unquestioned the assertion (in the October PRISM article on "Anglican responsibilities in unity discussion") about the proposed Church of Lanka that it is "a new Church which does not at present exist".

Who or what then are the 100,000 Christian believers who are proposing to unite in common recognition and under common ecclesiastical authority? If they exist, then the church must exist also. Either a church is people or it is nothing. The constitutions, and formulae, and "safeguards" and "validity", can never of themselves make a church "exist"—they can surely only express the character of a Christian body.

This sort of misconception about the fundamental nature of the Church as a whole and each separate church in particular must be what is bedevilling the movement for reunion and apparently causing such a situation that a proposal affecting 100,000 Christians in Ceylon can stand or fall by votes of 40 to 37 and now 47 to 43 in York Convocation.

It is reported (in the *Church Times*) that a member managed to interpose the suggestion that "a time of silent prayer be observed before the vote was taken". The President, on the other hand, "agreed that a short period of silence should be observed". Perhaps the report is misleading, but one is nevertheless tempted to think that our brethren in Ceylon would have been more encouraged by a twenty-four-hour period of prayer and fasting (or at least something more realistic than "a short period of silence") even if the voting had turned out the same in the end.

Yours sincerely,

J. E. IRONSIDE (REVD.).

Guernsey.

LOCKS AND STOCKS

Dear Sir,

Many incumbents besides myself will no doubt consider C.M. was a bit adrift about locked churches; as he certainly was in writing, of a certain town that "it boasts an Anglican Church and three Cs. of E."!

A few weeks ago a terse little note was found pushed under the locked door of my city church in the centre of Birmingham. It was from a casual visitor (a quite young one as it later turned out) expressing his annoyance at finding the church locked on a Saturday afternoon. As he left his name and address I took the trouble to write and point out that the church is open from Monday to Friday in between the morning and evening services and kept locked on Saturday afternoons and between Sunday services because these are the peak hours of crime in such a place when the city centre is more than usually packed with people. Like many other churches, we have no full-time employee to keep watch and at one time it seemed as if we would not be able to keep an open church for private prayer because of almost daily depredations. Alms-boxes have been frequently broken open, books and papers have been scattered all over the place, flowers have been stolen, the organ has been damaged and the choir-gallery has been used as a non-w.c. Things have been better lately and with frequent calls from the vicar at odd hours during the day and an increasing number of people using it for the proper purpose, plus as much protection as the friendly and ever-willing police are able to give when they snatch a few minutes from keeping the traffic flowing, we are hoping all things. But becoming the vicar of a city church has made me much more understanding about locked churches.

Yours sincerely,
(Rev.) Bernard Croft.

Birmingham 5.

[*C. M. writes:*

Fr. Croft plays into my hands: if people are encouraged by their parsons to make a habit of dropping into churches, it will scare the burglars away.

As for C's of E. and Anglican Churches, readers must decide for themselves who is being more disingenuous—Fr. Croft or myself.]

MORE LITURGICAL LESSONS

Dear Sir,

Brian Hewitt's letter in your November issue would seem to be even more muddled than he claims Bernard Croft's article (PRISM, October) to be. As far as I myself go, I have always wondered

why Anglicans cannot reconcile themselves to using the Western Rite if they are dissatisfied with 1662, instead of using self-made concoctions which are equally illegal in our Communion. The Western Rite is admirable in almost every respect except for the fact that it is the one which is used by our Roman Brethren!

However, Fr. Hewitt's letter needs to be answered, if only in brief. He claims that Fr. Croft's liturgy is actually longer than that of 1662. Yes, there are additions, but there are also omissions. First, after a rough and ready test, I have found that the Preparation plus the nine-fold Kyrie is actually shorter than the ten commandments and their responses which we are legally bound to recite at every Mass, or perhaps Fr. Hewitt illegally shortens them? Then, of course, there are the Gloria and Creed; these again are to be said at *every* celebration of the rite of 1662, but Fr. Croft, I suppose, omits these in all weekday Masses apart from the greater festivals. This fact, plus the omission of the superfluous Shorter Exhortation, Confession and Absolution, will be found to save more than enough time in which to include all the further "additions", including the Last Gospel.

Now Fr. Hewitt, rather naïvely, asks "Why should they avoid Communion?" Perhaps they are not confirmed. Does Fr. Hewitt not think that the Mass is a "proper" service for young children to attend? Or perhaps our non-communicants are "committing the sin of being over scrupulous". Yes indeed, God forbid, they may be in mortal sin and have not had the opportunity of making their confession, and should people eat and drink the Body and Blood of the Lord unworthily merely to increase the number of Fr. Hewitt's communicants? But more probably such "non-communicants" are attending their second Mass of the day as an act of devotion out of sheer love of our Lord Jesus. Perhaps this too is to be condemned?

There is not time to go into other things such as the fact that the Mass—yes, even the Anglican one!—is not merely a "Communion" Service. I used to think that most Anglicans now had long ago abandoned this idea—obviously I was wrong.

Yours sincerely in Domino,

(Rev.) Roy Williams.

Manchester 12.

Sir,

I, for one, should feel greater sympathy for Mr. Allitt, who is evidently smarting under a sense of grievance against his theological college, if I did not suspect his letter on "Demythologising" of being less disingenuous than it may appear. That nearly all theological students should find it distressing, when they first discover that neither the traditional basis of their belief nor the theological and devotional superstructure resting on that basis are as simple, defensible, or assured as, in their innocence, they had hitherto assumed them to be, is wholly understandable; and this common distress should elicit nothing but sympathy. Even the fact that, from time to time, a student gets stuck at this stage in the process of his theological education should be a cause for commiseration.

But that Mr. Allitt should elevate his reaction to the status of a critique of his theological college, and that, thereafter, on return "to the practising order of laymen", he should feel entitled to set himself up as judge of those people whom he chooses to call " 'demythologised' ministers", and of the "confused and badly digested thought [which] is inflicted upon our congregations from the pulpit" by such people, deprives him of most of the sympathy which I should otherwise feel for him. For that part of his letter, which is not shrouded in a smokescreen of theological jargon so dense as to render it virtually incomprehensible, seems to me to reveal thought at least as confused and badly digested as any he could ever have heard from a pulpit. Two statements in particular arouse in me the gravest doubts of Mr. Allitt's reliability as an arbiter of clear thinking.

First, if "it is an unwise policy to send out 'demythologised' ministers from a theological college, for the short time spent today in preparation is not enough for a person to digest the immense amount of thought that has been, and is being, written with all its implications", is it not unwise, by the same token, to send out men educated in any branch of theology whatsoever? Why pick on demythologisation? Why teach students doctrine, biblical criticism, the philosophy of religion, Church history, liturgy, or anything else, if what Mr. Allitt says be true? For, quite certainly, students will not have the time at their theological colleges to master or exhaust

any of these subjects, let alone their full implications. But if this be a good reason for removing them from the curriculum, the result would be the abolition of all theological colleges.

Secondly, what does Mr. Allitt mean when, in reference to the Resurrection, he says that it "was essentially objective, but only a few had the eyes to see or the grace to understand"? He cannot have his cake and eat it. *What* was essentially objective? And *why*, if it was essentially objective, was it only visible to a few who had the eyes to see it? Is it not the nature of an objective event that it should be objectively visible to anyone? Contrariwise, is not the nature of something, which is visible only to those with eyes to see, essentially subjective? Mr. Allitt can redefine the words, 'objective' and 'subjective' if he wishes to do so. Or, I suppose he can affirm the objective emptiness of the tomb while conceding that the rest of the events in the *New Testament* accounts of the Resurrection have not the same objectivity; but this would hardly further his case for the objectivity of *the Resurrection* as the Church has always understood it. If, on the other hand, he wishes to affirm the objectivity of something other than the empty tomb—something which was visible only to a few with the eyes to see it—he must say what this something is, and explain what he means when he says that it is "essentially objective."

That such problems as these are theological problems open to reflection, and that there may be no final solutions to them is true; but that they lie at the very heart of Christian theology can scarcely be denied. Therefore, that Mr. Allitt should resent the fact that they were brought to his notice at, of all places, a theological college would seem to be either extremely obtuse or very perverse of him. Or is he being disingenuous? He says that, "during the last year" at his theological college, "the issue of 'Demythologising' was imposed upon" him. "Imposed" is a strong word. Is the truth of the matter that, during his last year, perhaps due to some change of teaching personnel or other cause, someone began to try to teach him theology, and he did not like it? If so, what did he expect at a *theological* college?

Yours faithfully,
(Rev.) A. C. Bridge.

London, W.2.

JAZZ AND RELIGION

Dear Sir,

Rex Walford claims that jazz is a wholly appropriate medium for the expression of Christian worship. May I endorse this by suggesting a further point of contact, one that takes us right to the heart of the Gospel?

Jazz was imported to the Southern States with the West African slaves, from a people for whom music was an inseparable part of their life. The slavery they endured was so cruel and utterly demanding that their souls were crushed and all vestiges of culture suppressed. Years later, when conditions began slowly to improve, there emerged the crude beginnings of what has since been known as jazz.

Thus this music is a resurrection phenomenon. A strong and living culture was crushed and put to death; the dawning of a New Age saw the stirrings of its new life, though now in a transformed and more creative form.

I suggest that this is a reason why jazz makes its appeal deep down in our basic feelings and aspirations. To our collective unconscious it symbolises new life—resurrection life—endorsed by the vital spontaneity of its presentation. It presents an eternal myth. "Except a grain of wheat fall into the earth and die . . ."

Yours faithfully,

STEPHEN COOKE.

West Bromwich.

METHODISM IN OUR MADNESS

Dear Sir,

Thirty theologians say that there is little if any difference between an Anglican priest and a non-Conformist minister who was ordained with the laying on of hands with prayer.

They may be right—theologically, for such as I couldn't hope to follow such theologians in their flights of esoteric fancy.

But as one who was ordained as a Methodist minister and now is an Anglican priest (I have done seven years in each capacity) I would like to say that there is all the difference in the world between the two, and I know at least twelve other men with a similar experience to mine who would say the same.

This doesn't make me feel superior to my Methodist brethren—it only makes me wish they could have the same fulfilment to their

"call" to the ministry as we have known, in the Anglican Church.

One does get a little bit tired of theologians who haven't been parish priests, or non-Conformist ministers in "circuit"—telling us that there is really no difference between them—they not having personally experienced either.

It makes one wonder if their other theological pronouncements are so far removed from the real facts of life as this one so obviously is.

Yours faithfully,
(Rev.) Roy Trevivian.

Guildford.

WHAT *IS* PREACHING ?

Dear Sir,

Since I receive Prism by surface mail I have only just read the October issue, and am therefore only now able to comment on a passage in C.M.'s notes of preaching.

He asks: "But what is preaching? There have been attempts recently to say that preaching is a dialogue in which the responding of the audience is as much a component as the speaking of the preacher."

From his further remarks it is clear that he is not at all happy about this definition.

I suggest that he has misunderstood the characters involved in the dialogue. Preaching that is preaching in the New Testament sense, whether it be *kerygma* or *didache,* is not a dialogue between the preacher and the congregation. It is a dialogue between God and His people, with whom, at the moment of preaching, the preacher is identified.

In all conversation, in all dialogue, there must be moments of silence on the part of the auditor. That does not mean a lack of participation. Indeed, it is the condition of dialogue that one of the participants should be silent while the other speaks.

It is important that the preacher should remember that his part in this dialogue is to be silent also and let the Spirit of God speak. So many pulpit utterances are sacriligeous because they speak of God in the third person—as "He". That is not to present Him to His people. God is the eternal "Thou" and he who preaches must never forget that his words are part of his dialogue with God, a dialogue which, while he stands in the pulpit, is overheard by the

People of God. Therefore he can in his dialogue bring into the presence of God all the concerns and anxieties of God's people, and listen with them to the Word of God in reply.

Preaching of this nature is a genuine dialogue.

Yours sincerely,

(Rev.) Leslie A. Davis.

P.O. Box 7, Salisbury,
Southern Rhodesia.

SOCIOLOGY

Dear Sir,

In reply to Mr. Otter's letter in the November Prism:

1. I am somewhat astonished that he should complain of my "boasting" of Chesterton, whom not a few regard as the greatest, or at least the most effective, Christian apologist our country has known in this century. It is not his fault that he should not have had (as I did) the joy and privilege of knowing G.K.C. personally. It will certainly be his misfortune if (as I suspect) he has not read *Orthodoxy* and *The Everlasting Man,* to mention only two of the writings by which Chesterton vindicated and illuminated the Faith.

2. To say that F. D. Maurice is "chiefly remembered" as the writer of a chapter to which Mr. Otter happens to take exception, is as extraordinary as it would be to say that St. Paul is chiefly remembered as enjoining that women should keep their heads covered in church.

3. I would of course agree that whether in the past I have "done much" (or anything) "to heal the ills of society" is not a proof that "I still intend to". (What would such a "proof" be?) But when he "suggests that both people and the conditions in which they live are apt to change", I would remind him that in my previous letter I had urged that those of his generation should try to do better, in the context of their day, than those of our generation were able to do in their own. But if they are to do so, I think they will have to show a better sense of proportion than your correspondent's letters have so far exhibited.

Yours sincerely,

Maurice B. Reckitt

Roehampton, S.W.15.

[*This correspondence is now closed.*—ed.]

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PRISM—1962

PRISM begins the tercentenary year of the Book of Common Prayer with two valuable numbers.

* * *

January's ecumenical issue will include an article by Hans Küng on the Oecumenial Council. Dr. Küng is a professor at the Catholic University of Tübigen, and his book, recently published in England, on "The Council and Reunion" has already attracted wide notice.

* * *

It will also include a report on New Delhi by Kenneth Cragg, a letter from Paris by Thomas Cowley, O.P., and the first part of a study of Bonhoeffer by James Mark.

* * *

In February, the PRISM stalwarts return to the attack, in an issue devoted to the theme, What is our gospel?

Ecric

R. W. Bridgett

At first glance I did not recognise him. Twenty years can change a man —even Reggie Lanscombe. There he sat on the embankment staring moodily at the river. I had not seen Reggie for some time. Two Lambeth Conferences ago, to be exact. That would be 1958. He had been my curate then, but even in those days I knew he would go far—and he had.

Reggie snatched himself back to reality as I spoke. His brows lifted enquiringly and then recognition dawned upon him. I sat down beside my former curate.

Reggie Lanscombe was now Clerical Adviser on Automation and Electronics to the Archbishop of Canterbury. He had shown signs of his specialised vocation when he was at Tixerley. Our garden parties had been the talk of the diocese. And our talking hymn-board had startled more than one visiting bishop. I remembered that he had wanted to do something to the font—I forget exactly what it was—but I talked him out of it.

I had stood still during those twenty years. Tixerley was the extent of my influence. Reggie's star was still in the ascendant.

"Glad you spotted me, Bob. I needed to talk to someone like you. I wanted to get the views of a parish on *Ecric*. I never see a parish priest these days—in the flesh, that is! I sometimes forget what you're like, except that you are blue. Bishops and deans all have their points, you know, but once they get the mitre or the gaiters—well—they get a bit . . ."

"What on earth is *Ecric*?"

"*Ecric*? Oh yes. It is still on the secret list, you know. His Grace is very keen on it. One of my little ideas, if I do say so myself. We are showing it off at Lambeth next month. It cost an awful lot of money. But it will pay for itself in good will—and at ten shillings a time."

"But I still don't know what you are talking about!"

"*Ecric*! Electronic Computer for Reconciliation of Incumbency and Churchmanship. It takes all the pain out of patronage. Any patron will be able to send along ten shillings to Lambeth and get

the right man for his living. It will do away with discontented parishioners and consistory courts."

"How does it work?" He echoed my interruption. "It's quite easy. We have a blue card for every priest. This is punched in a special way to give details of the usual sort of things—age; aptitude; churchmanship; shape of vestments; fund raising abilities; extra-liturgical fancies; 1662; 1928, 1972 (revised), or English Missal; and all the rest. Then we just push the card into *Ecric* and he does all the rest. Out at the other end of the machine will come all the livings for which that particular priest is suitable. Or it can work the other way. We have a green card for each living. Feed one of these into *Ecric* and the suitable blue cards pop out. The right man for the right living every time. No more square pegs in round holes."

A shadow passed across Reggie's face.

"Of course, the human element creeps into it. We've given *Ecric* an extended trial. But we did have one complaint from a low church parish that we had supplied the wrong man. It turned out that he was a "north-ender" and the churchwardens swore that this was High Church practice. But that was not the fault of *Ecric*. He did his job only too well. It took a couple of months to get the "north-end" business cleared up. And there were only four "north-enders" left in the two provinces—and three of them are over eighty!"

"I suppose you have a card on me at Lambeth?"

"Oh yes! No complaints, Bob. We got your permission when we altered the wording of one of the Canons."

"And do you really think *Ecric* will be a real help to the Church of England?"

"There's no doubt about it. Once in full operation it will completely revolutionise parish life. No more disgruntled congregations. But I am afraid there is one further snag. A new development, or rather an extension to the present *Ecric*."

Again that shadow passed across Reggie's face.

"Someone in Whitehall has heard about this and it has filtered through Downing Street. And I think HE wants to use *Ecric* for the selection of Bishops. HE hopes it will stop some of the screams for disestablishment. I don't know how the Conference will take it. They are rather choosy you know."

New Testament Eschatology

A sermon preached by the Rev. David L. Edwards before the University of Cambridge on Advent Sunday 1960.

Revelation 22, 20: "Amen. Come, Lord Jesus!"

I

The prayer which ends the Bible is a prayer that He who was crucified may show that He is crowned. The Lord Jesus is already in glory, but the prayer is that this glory may be *shown* here and now; we are not to go to Him, but He is to *come* to us. In the earthly Jerusalem—in Rome the second Babylon—they shall look on Him whom they pierced.

With the coming of the Lord Jesus, the Kingdom of God is to come on earth as in heaven. The prayer which ends the Bible is a prayer about the judgment to end the crimes and follies of history. And it is a prayer that there may be no delay. It is a prayer which bears the promise of the Lord Jesus: "Surely, I am coming soon".

It is a prayer which comes out of the heart of the primitive Christian community. Indeed, the Aramaic itself has been preserved at the end of I Corinthians—*Maranatha*—"Our Lord, come!" Attempts have, it is true, been made to discover parts of the New Testament where there is no expectation of the Second Coming of the Lord Jesus. Some scholars have suggested that St. Paul grew out of this expectation, or at least out of the belief that the Coming was imminent. Some have seen St. John as correcting the Church's expectation by his own teaching that the coming of the Word in flesh, and the coming of the Comforter, were all the Coming that was to come. Some have claimed that the Lord Jesus Himself did not hope to come again to the earth in glory.

I do not think that the scholars who have so argued are generally thought to have removed this prayer "Come, Lord Jesus!" out of the centre of the New Testament. Nor do I think that they are generally thought to have taken the teaching of the Lord Jesus out of the centre of the prayer. Our best guides in the matter seem agreed that a plain reading of the text is right; that the early Christians, including St. Paul and St. John, expected God's triumph to be fulfilled in the more or less speedy Coming of Jesus as Judge and King; and that this expectation about the future was based on what Jesus had prophesied. The burden of proof is certainly on those who

advance any alternative interpretation of the evidence; and the proof has not been forthcoming.

However, the work of the scholars who have played down the "futurist" element in the New Testament's eschatology has of course been valuable. It has shown that the meaning of this word "eschatology" is by no means exhausted by the classic definition—"doctrine about the last things". It has demonstrated that detailed apocalyptic prediction is not the care of the considered witness of St. Paul, or of St. John, or of the Lord Jesus Himself. The great fact proclaimed by the New Testament is not that men could know when or how the end would come. The New Testament is not essentially concerned with the luxuriant speculations with which the age of its writing abounded. The great fact is that the Kingdom of God had *begun to dawn* in the words and works of the Lord Jesus; men were faced here and now with the crisis of responding to the Lord Jesus; and men were invited to join the movement of faith in the Lord Jesus through which God was bringing His Kingdom to its consummation. In this fellowship of faith producing love, men could know that they had taken the decisive step in the exodus out of death into life. The eschatology of the New Testament is thus an eschatology which, in Professor Dodd's phrase, is "in process of realisation".

This emphasis has been supremely important because its better critical understanding of the New Testament has delivered us from the nightmare possibility that the message of the early Christians, and of Jesus supremely, was a message about a Kingdom which never came. The picture in Albert Schweitzer's *The Quest of the Historical Jesus* of a Jesus who staked everything on triumph, the Messianic *Parousia*, following immediately his sacrificial death as its reward, and who at this crucial point was wrong, has haunted many imaginations. The book ended with what was in effect a plea to the reader to follow into life and death One who was largely unknown, and about whom what was known indicated insanity.

Dr. Schweitzer is usually judged to have been right in drawing attention to eschatology as the keynote of the teaching of Jesus. He thus decisively overthrew the interpretation of Jesus as a teacher of progress through the steady human cultivation of rational virtue and commonsense. But Dr. Schweitzer was tragically wrong to confuse the eschatology of Jesus with the confident apocalyptic fantasies of so many of Jesus's contemporaries.

Jesus may well have hoped that His manifest triumph was nminent, and may well have adopted some of the apocalyptic nought forms of His age in which to picture this hope. But He did ot stake everything on the validity of such a hope, and in fact xplicitly disclaimed *knowledge* of the hour and manner of the end. The urgent thrust of His teaching, and particularly of His parables, vas concerned not with the world's future end but with the world's present crisis.

The message of Jesus thus understood has *not* been falsified by the passage of time. It does not matter essentially that the glorification of Jesus after His death was hidden from the eyes of unbelievers, and that the world continued its way long after those who had known the Lord Jesus in the flesh had themselves tasted death. The truly historical Jesus can be followed by sane men in the discipleship to which Dr. Schweitzer called—"in the tasks which He has to fulfil for our time", "in the toils, the conflicts, the sufferings which they shall pass through in His fellowship".

Thus we who seek a reasoning faith have a profound reason to honour the scholars who have accepted Dr. Schweitzer's challenge but not his conclusion. As one who is not a scholar, I wish to pay this humble tribute to great men in this year, which is fifty years after the publication of the English translation of Dr. Schweitzer's *Quest*. It is, I believe, thanks to the patient, objective studies of scholars, not a few of whom have adorned this university and preached from this pulpit, that on this Advent Sunday we may without losing integrity of mind or spirit say "Amen" to that first-century prayer to Jesus to come.

II

What does it mean to pray this prayer today? We keep Advent 1960 not only in the fiftieth anniversary of the translation of Dr. Schweitzer's *Quest*, but also in the centenary of *Essays and Reviews*. That book wears a look considerably more dated than Dr. Schweitzer's, mainly because it embodies a phase of English theology which neglected to come to terms with what the New Testament actually said. Yet if fifty years of scholarly discussion have led to some glimpses of a solution of the problem to which Dr. Schweitzer called attention, it surely now becomes urgent that those who have recovered a Biblical theology should take up the permanent challenge of *Essays and Reviews*. The challenge was that all theology, to be relevant, to be true above the level of repeating a tradition, must

relate itself to non-theological knowledge and to the everyday life of the world. I do not think that theologians have responded here as vigorously as they have reacted to Dr. Schweitzer in the scholarly task of understanding the New Testament text. And therefore I plead today, very briefly, for encouragement to those who are seeking a step forward in the exposition of the New Testament's eschatology.

In his Preface to Dr. Schweitzer's *Quest*, a Cambridge Professor, Dr. F. C. Burkitt, fifty years ago confessed "that absolute truth cannot be embodied in human thought and that its expression must always be clothed in symbols". "But", he added, "at least we are beginning to see that the apocalyptic vision, the New Age which God is to bring in, is no mere embroidery of Christianity, but the heart of its enthusiasm". In 1960 I cannot believe that we shall recover Christianity's enthusiasm without a renewed conviction that the first century vision contained, as its authentic centre, God's revelation of the destiny of His world.

In the outlines of a relevant eschatology, I should obey the great tradition of the Church by putting first a teaching about death; and I should try to get what some theologians are saying into the market place and home. It is extraordinary how in our post-Chatterley world there is still one great unmentionable, the fact of death. Nevertheless, as Walter Pater said, sorrow comes "along with beauty, the rival of its intricate omnipresence in life". And the unrelenting approach of his own death must cause in any mortal some measure of ultimate concern.

The Christian Gospel is a gospel of the conquest of death. Jesus died perfectly; after His death came the Easter glory; and, as the eschatology in his own teaching reminds us, even the Easter glory did not exhaust the joy set before Him. The consequence of Good Friday and Easter for the Advent theme is not a cheap endorsement of cheerfulness. Death is a sacred and terrible mystery. One lesson which the Christian learns as he contemplates death is that he must work with all his strength, for the night comes in which no man can work. But death is to be approached by the followers of the Lord Jesus with a longing to know the fulness of the glory which before death we can only taste. Beyond death our work and our love and all that is before death finds meaning. And thus Advent, with its echo of that confident first Christian century, comes each year as a summons to seriousness. It comes to wring out of the depths of *our*

eings *our* prayer that we ourselves may receive through our deaths he forgiveness and the resurrection, the Kingdom, the power and he glory. "Come, Lord Jesus!"

But the hope of the early Christians was for the coming of God's Kingdom on *earth* as in heaven; and thus no Christian doctrine of the last things can be complete without some attempt to indicate the significance of the New Testament's eschatology for the interpretation of the whole human story, enacted through the innumerable ages of time. It is not enough to say that each human life is fulfilled as in isolation it falls into the ground and dies. What of the harvest? What of the earth?

Yes, the success in modern times of an extravagantly otherworldly piety is a judgment on the great Church for its neglect of the message entrusted to it about death and personal salvation. But so also the Church is also judged for its neglect of the *cosmic* dimensions of the Gospel; and the judgment is recorded in the massive shadow of Communism as it towers over the modern world, with its secular eschatology interpreting the world's development. And just as it is not enough to repeat in parrot fashion that we believe in the resurrection of the body and the life everlasting, if we cannot state in reasonably understandable terms what eternal life will involve for the modern person addressed, so also it is not enough to say that Jesus shall come again to judge, if we cannot indicate how this affirmation is connected with the everyday world of the newspapers.

III

What, then, would it mean for the modern world to pray "Come, Lord Jesus"? For thoughtful people, in our time of troubles, the prayer cannot involve any assumption of inevitable progress. Man *does* advance, but with horrible, perhaps fatal, setbacks. Nor can the prayer mean for honest men today that God will always protect his own from tragedy. There is a providence at work, in history as in personal experience, but the path goes through the Valley of the Shadow.

Nor can the prayer be concerned solely with the faith that all shall be well at the end. The end of time will be the day of our Lord Jesus; in that final triumph and mercy we may trust. But Christian eschatology is not a mere waiting for a Godot who may delay for thousands of centuries still to pass. We must be concerned first to see if the Lord comes in the events which are the stuff of our short

days on this earth. No one knows how long a history Jesus envisage for mankind. But He clearly contemplated some interval between Hi death and the end, and in the New Testament there are prophesie about such an interim crisis as the Fall of Jerusalem, prophesie which should encourage us to discern the signs of our time.

I therefore believe that the prayer "Come, Lord Jesus!" mus involve for us a reference to our own day of unprecedented hope an unprecedented danger. Preachers often recite the danger signals There is the spiritual desert of the industrial city. There is th mushroom in the sky at the end of our arms race. There are th population explosion; the present fact of world hunger; the growin threat of world famine. Surely we of this generation need no hellfir preaching—for hell is round the corner.

Yet I wish to end now with a brief reminder that ours is a day o new hope. The big city, for all its evil, embodies the fact that scienc has placed previously unimaginable weapons in our hands if we fight for the prosperity of the whole family of men. The H bomb for all its menace, is a symbol of the discipline which governs the proud passions of men and nations by fear of the consequences The world's hungry, chaotic poverty challenges to new forms o unselfish international action, as in the Congo. Dare we not say tha behind the science stands a Divine Giver of new bounty, and tha through the tangled struggles of our time this Divine Giver is ensurin that His gifts shall not be fatally misused?

The great message of the New Testament's eschatology for ou society lies, I believe, in this fact that there is a coming of the Lor Jesus, in judgment and mercy, precisely through the events which make the headlines of our daily papers. Some have summed up ou time's dangerous changes as "the coming of age of mankind". Others have spoken of a "mutation" in the evolution of *hom sapiens*. To match this astonishing day we need a prophetic visio of its King; and we need a Church throughout the world enablin modern men in the midst of their confusion to discern the plot i the human story, to taste of the powers of the age to come.

All this is not politics and economics, outside the scope of theology. All this is, I submit, the chief way in which theology's recovery o the New Testament's eschatology can be worked out and made rea for our generation. The clamour of our age must be interpreted by a more adventurous theology as one music with the refrain, "Come, Lord Jesus!"